H156

HOLY COMMUNION CYCLOPEDIA

By Rev. G. B. F. HALLOCK, D.D.

Holy Communion Cyclopedia
Cyclopedia of Funeral Sermons and Sketches (with Ministrant's Manual)
Cyclopedia of Pastoral Methods
Cyclopedia of Sermon Outlines and Sketches for Special Days and Occasions
Five Thousand Best Modern Illustrations
Cyclopedia of Commencement Sermons and Baccalaureate Addresses
One Hundred Choice Sermons for Children
One Hundred Best Sermons for Special Days and Occasions
The Evangelistic Cyclopedia
A Modern Cyclopedia of Illustrations for All Occasions
Sermon Seeds
The Homiletic Year
Beauty in God's Word
The Teaching of Jesus Concerning the Christian Life
The Model Prayer
Journeying in the Land Where Jesus Lived
Christ in the Home
Growing Toward God
Upward Steps
God's Whispered Secrets
The Wedding Manual
Also Editor of
Doran's Minister's Manual, A Study and Pulpit Guide for Each Calendar Year.

HOLY COMMUNION CYCLOPEDIA

A SOURCE-BOOK OF SUGGESTION, HOMILETIC, ILLUSTRATIVE AND ADMINISTRATIVE, FOR THE MINISTER'S MOST FREQUENTLY RECURRING AND EXACTING SPECIAL SERVICE

COMMUNION SERMONS, ADDRESSES, MEDITATIONS, OUTLINES, BRIEF SKETCHES, PREPARATORY SERVICE TOPICS AND SUGGESTIVE COMMUNION TEXTS AND THEMES; ALSO SPECIAL AIDS AND SUGGESTIONS FOR THOSE WHO ADMINISTER THE SACRAMENT, WITH FORMS OF SERVICE, PRAYERS BEFORE, AT AND AFTER THE SUPPER, CONFIRMATION PRAYERS, PASTORAL PRAYERS, CHRISTMAS COMMUNION AND EASTER COMMUNION PRAYERS, FORMS FOR CONFIRMATION AND RECEPTION OF NEW MEMBERS, FORMS OF INVITATION TO THE COMMUNION, ADDRESSES TO YOUNG COMMUNICANTS BEFORE AND AFTER THE ORDINANCE, OFFERTORY SENTENCES, PRAYERS OF PERSONAL PREPARATION, LIST OF COMMUNION HYMNS; ALSO A COMPREHENSIVE COLLECTION OF BEST COMMUNION ILLUSTRATIONS AND OF QUOTABLE POETRY

COMPILED AND EDITED BY

REV. G. B. F. HALLOCK, D.D.

LIBRARY OF
United Theological Seminary
BV
825
.H34
1928
17,787

GARDEN CITY, NEW YORK
DOUBLEDAY, DORAN & COMPANY, INC.
1928

LIBRARY OF
Bonebrake Theological Seminary
265.3
H 158
17,989

COPYRIGHT, 1928, BY DOUBLEDAY, DORAN & COMPANY, INC. ALL RIGHTS RESERVED.
PRINTED IN THE UNITED STATES AT THE COUNTRY LIFE PRESS, GARDEN CITY, N. Y.

FIRST EDITION

FOREWORD

The celebration of the Lord's Supper is practically universal among all denominations of Christians. Its repeated observance, though high privilege, brings to each minister his most oft-recurring and exacting special service. It is true also that no service is worthy of more careful attention or demands more study for its appropriate and edifying conduct.

This book is true to its title. Its only aim is to be a cyclopedia of suggestion. But oftentimes suggestion is supreme aid to the busy pastor. We think one of the most valuable sections of the book will be found to be in the comprehensive collection of best Communion Illustrations, in the latter portion of the volume. Was it not Robertson of Brighton who said something about the value of having some one to start his line of thought? Illustrations are of special value in this direction. They are thought-kindlers, as well as thought conveyors. Spurgeon spoke of them as "the priming that stimulates the wells of thought." As men pour a little water down a pump to help it draw up a stream from below, so does a theme suggested by another or a good illustration often prove to be just what is needed to start one's own mental flow, proving means to large and desirable results.

Aside from the large portion of the book devoted to such choice illustrations as we believe will really "illuminate instruction," there are other sections devoted to method and example, as also to stimulation and inspiration. Here will be found Communion sermons, addresses, meditations, outlines, brief sketches, preparatory service topics and more than two hundred suggestive Communion texts and themes. All of these bring together material from not a few of the best minds of the past as well as from the outstanding church leaders of to-day. There are also special aids and suggestions for those who administer the Ordinance, with forms of service, prayers before, at and after the Supper, pastoral prayers, Confirmation prayers, Christmas and Easter Communion prayers, forms for Confirmation and the reception of new members, forms of invitation to the Communion, addresses to young communicants before and after the Sacrament, offertory sentences, and prayers of personal preparation

for the minister himself. There is given also, for the convenience of pastors, an extended list of Communion hymns, and the book closes with a useful selection of quotable Communion poetry.

We believe that the best upon the theme from many minds is here. The young minister, just beginning his work, has been thought of, as also the over-wrought pastor further along in his vocation amid pressing days and duties. The aim has been to make the volume practically indispensable to every preacher, pastor, and theological student and without any limit as to denominations of Christians. The book is without denominational bias. It is intended to be interdenominational in application; for it is a composite piece of work, its selections being from leaders of the Church without partiality toward any one body of believers.

G. B. F. H.

Brick Church,
Rochester, N. Y.

CONTENTS

Part I: COMMUNION SERMONS AND ADDRESSES

	PAGE
Mountain-top Visions	3
The Guest-Chamber of the Soul	6
Spiritual Dress at the Lord's Table	8
Awakening Memories of Christ	11
Love Made the Supper	13
By Way of Remembrance	14
The Exceptional and the Commonplace	16
The Transfiguration Vision	19
Spiritual Meditation	21
The Value of Shadows	23
The Brotherhood of Burning Hearts	25
God's Whispered Secrets	27
The Hymn at the First Communion	30
Seeing Jesus Only	32
Spiritual Sustenance	34
Watching at the Cross	37
Invited Nearer	39
Christ's Desire for the Sacramental Feast	40
The Memory of Jesus	41
This Bread	44
Remembering the Lord Jesus	46
The Nature of the Lord's Supper	48
The Keeping of the Heart	52
The Inner Circle	54
Communion Continued: Sunday Evening Service	57
Why Should We Come to the Lord's Supper?	58
In the Upper Room	60
How Shall We Come to the Communion?	62
The Bequest of Jesus	63
Perpetual Recollection	65
The Holy Supper	66
The Sacramental Cup	67
The Wedding Garment	69
Sacrificial Remembrance	71

Part II: COMMUNION MEDITATIONS AND OUTLINES

PAGE

This Cup 77
Three Looks 78
Memory as Life's Cement 80
"This Is My Beloved!" 81
The Last Supper 83
Guests With Jesus 84
The Lord's Supper 86
Life's Upper Room 87
Divine Assurance and Human Consolation 89
The Supper a Pledge of Glory 90
The Eucharistic Feast 92
The Strenuous Christ 93
It Is Good for Us to Be Here 95
Betrayal and Bread 96
The Cost of Victory 97
Grateful Resolves: New Year Communion 99

Part III: BRIEF COMMUNION OUTLINES AND SKETCHES

Duty and Obligation to Keep the Feast (Preparatory Service) 103
Christ Expected at the Feast (Preparatory Service) . . 103
Empty Places at the Lord's Table (Preparatory Service) . 104
Self-Examination (Preparatory Service) 104
Invited Nearer (Preparatory Service) 105
Stirring to Remembrance (Preparatory Service) . . . 106
Preparation for the Passover (Preparatory Service) . . 106
Open Communion Between Earth and Heaven 108
The Meaning of Communion 108
Communion a Meditation 109
As the Dew unto Israel 110
Come and Dine 110
The Gospel Festival 111
Christ's Crucifixion 112
Communion 112
The Scene of Calvary 113
Communion with Christ 113
Can Ye? 113
Both True and False 114
Meditation 114

PAGE
Keep Coming 114
Lessons from the Design of the Ordinance 115
Lessons from the Nature of the Ordinance 115
Lessons from the Names of the Ordinance 116
The Friendship of Jesus 116
Communion with Christ 117
Let Us Draw Near 118
The Lord's Supper 118
Closed-door Communion 118
The Great Gift 119
The Upper Room of Power 120
Drawing Near to God 120
Crucifixion unto Life 121
Out into the Night 121
The Love of Christ 122
Draw Nigh 123
Uses of Memory 123
The King's Face 124
Symbols of Christ 125
Broken Things 126
The Names of Our Holy Ordinance 126
The Demands of Love 127
Dangers of a Too Busy Life 128
The Upper Room 129
Communion with God 130
The Lord's Supper a Monument 132
Last Supper: First Breakfast 132
"He Took Bread" 133
Sinners Forgiven and Blest 134
Why Jesus Endured the Cross 135
The Supreme Tragedy 135

Part IV: SUGGESTIVE COMMUNION TEXTS AND THEMES. 141

Part V: SPECIAL AIDS AND SUGGESTIONS FOR THOSE WHO ADMINISTER THE COMMUNION

ORDERS FOR THE CELEBRATION OF THE HOLY COMMUNION

An Order for Administering the Lord's Supper (1) . . . 155

PAGE

An Order for Administering the Lord's Supper (2) . . . 156
An Order for Administering the Lord's Supper (3) . . . 162

PRAYERS BEFORE, AT AND AFTER THE SUPPER

Invocation Prayer Before the Communion (1) 166
Invocation Prayer Before the Communion (2) 166
Invocation Prayer Before the Communion (3) 167
Invocation Prayer Before the Communion (4) 167
Invocation Prayer Before the Communion (5) 168
Invocation Prayer Before the Communion (6) 168
Invocation Prayer Before the Communion (7) 169
Invocation Prayer Before the Communion (8) 169
Prayer of Consecration at the Communion (1) 170
Prayer of Consecration at the Communion (2) 170
Prayer of Consecration at the Communion (3) 171
Prayer of Consecration at the Communion (4) 172
Prayer of Consecration at the Communion (5) 173
Prayer of Consecration at the Communion (6) 173
Prayer of Consecration at the Communion (7) 174
Prayer of Consecration at the Communion (8) 174
Prayer of Consecration at the Communion (9) 175
Prayer of Consecration at the Communion (10) 175
Prayer of Consecration at the Communion (11) 176
Prayer of Consecration at the Communion (12) 177
Prayers of Consecration at the Communion. Prayer for the Loaf. Prayer for the Cup 178
Communion Thanksgiving Prayer (1) 178
Communion Thanksgiving Prayer (2) 179
Communion Thanksgiving Prayer (3) 179
Communion Thanksgiving Prayer (4) 180
Various Petitions for the Lord's Supper 180
Pastoral Prayer at the Lord's Supper (1) 183
Pastoral Prayer at the Lord's Supper (2) 185
Pastoral Prayer at the Lord's Supper (3) 186
Pastoral Prayer at the Lord's Supper (4) 187
Pastoral Prayer at the Lord's Supper (5) 188
Easter Communion Prayer (1) 188
Easter Communion Prayer (2) 189
Christmas Communion Prayer 189

SUGGESTED FORMS FOR CONFIRMATION OR THE RECEPTION OF NEW MEMBERS

PAGE

Formula for the Reception of New Members (1) . . . 191
Formula for the Reception of New Members (2) . . . 192
A Confirmation Prayer (1) 194
A Confirmation Prayer (2) 194
A Confirmation Prayer (3) 195
A Confirmation Prayer (4) 196

FORMS OF INVITATION TO THE COMMUNION

Ye That Do Truly (1) 197
To a Royal Feast (2) 197
Eat and Drink (3) 197
As We Draw Near (4) 198
A Pastor's Invitation (5) 199
Letter of Invitation (6) 199
Invitation (7) 200
A Positive Command (8) 200
Let No Man Draw Back (9) 200
You Are Invited Hither (10) 201
Who May Come? (11) 202

ADDRESSES TO YOUNG COMMUNICANTS BEFORE AND AFTER THE SACRAMENT

Nature of the Sacrament of the Lord's Supper 204
Benefits from the Lord's Supper 204
Why Come to Communion? 204
Timidity About Communing 205
Encouragement to Commune 205
The First Communion 206
Feelings Suited to the Communion 206
Act of Partaking at the Lord's Supper 207
After the Communion 208
Returning from the Lord's Supper 208
To the Young Christian After Communion 209
To the Young Christian at Communion 209
To Young Christians After Communion 209
Words to New Communicants 210
The Chamber of Communion (a Communion Address to Young People Just Uniting with the Church) 212

PAGE

SCRIPTURE SENTENCES FOR USE AT TAKING OF THE OFFERING 215

PRAYERS OF PERSONAL PREPARATION (Before Communion)

Defend and Pity 216
Searcher of Hearts 216
Show Me How Real 217
Help Me to Remember 217
Turn Not Away 217
By This Holy Meditation (After Communion) 218

SOME SUGGESTED COMMUNION HYMNS 219

Part VI: CYCLOPEDIA OF CHOICE COMMUNION ILLUSTRATIONS 225

Part VII: QUOTABLE COMMUNION POETRY . . 283

Part I: COMMUNION SERMONS AND ADDRESSES

master Its good for us to be here.
Emotion or motion.

Luke = Transfiguration.

I Spiritual Mt. Tops
1. God's provision for us for renewal & strength

II Dangers of Abiding There
1. Spiritual Indigestion
2. Loss of Spiritual appeal.
3
4.

III Energy only provided for Service - work.
(a) Our meals.
(b) Sports.
(c)

IV The Christians real Service is to his needy fellowmen.

V The Greater Energy produces is prayer
This Kind only by prayer.

COMMUNION SERMONS AND ADDRESSES

MOUNTAIN-TOP VISIONS

"Master, it is good for us to be here." Mark 9:5.

Jesus took Peter and James and John with him to the Mount of Transfiguration. This was a mark of favor to them. It indicated intimacy of relationship. They there enjoyed a sort of spiritual rapture. This caused Peter to exclaim, "Let us build here three tabernacles, one for thee, one for Moses, one for Elias." The disciples wanted to stay. They were in the attitude of the Christian who sang:

"My soul would ever stay in such a frame as this
And sit and sing itself away to everlasting bliss."

I. We here in this communion service are upon the mount. We are with Christ. And this communion is a great privilege. We are being blessed. We are getting new glimpses of heavenly things. We are having mountain-top visions. It is truly a time of privilege when we get these higher ideals. It is our privilege to try to make life according to these ideals. Not that we can succeed entirely; but our visions are prophecies of our possibilities. They give us something to work toward. When the pattern of the tabernacle was shown to Moses the words were, "See that thou make it in all things according to the pattern shown thee in the mount." Try to make your life like your best dreams. Try to come up to the ideals you form when in your best moods.

When Raphael was asked how he painted his wonderful pictures he answered: "I dream dreams and I see visions and then I paint my dreams and my visions." Paint your dreams and visions. Put them into form that can be kept and held. Make them over into life. We have our dreams and our visions, but too often we do not paint them anywhere. But there is value in visions when we turn them into life. You are on the mount with Christ. You are in an attitude of consecration. The world has not so strong a grip. You

could not easily be tempted to dishonor Christ at this moment. Thank God for the coming of vision hours. Grasp them. Use them. See that you make life according to the pattern shown to you in the mount.

II. The disciples wanted to stay on the mount. That was natural. Impulsive Peter exclaimed, "Master, it is good for us to be here." Then they wanted to make tabernacles, booths in which to dwell, and remain there. The enjoyment was so great they wanted to continue it. They were in rapture. They were having a spiritual thrill. Yet, just then, when they were as they thought at the very gate of heaven, suddenly a cloud shut out the whole vision from their gaze. Soon they were led down out of the brightness and glory into the darkness and misery of earth. It seems that God means that we are not to spend much of our time upon the mountain-tops of ecstasy. We are to catch but the faintest glimpses of heaven, and then but seldom, while the great reality of life is to be spent in active labor amid the misery of this sinful, needy world.

For you recall the remainder of the story. Christ led them down the mountain. There at its base was a man with his son torn by a demon. There was work to be done. The disciples were needed in the world. God has something better for us than gazing up into heaven. Duty awaits. We must find a stronger motive in duty than in any mountain-top vision, however happy.

A physician, after a hard day of work, is returning home in the evening. He needs rest; is looking forward to happiness in the circle of his household. Suddenly he is confronted with a call. Inclination takes him toward home. But better is a moving principal than the following of inclination. The physician responds; renders help. How much better than simply following inclination! When Christ possesses our lives we go in the face of inclination.

There is a secret connected with the Christian life. We may learn what it is. It is like that of the icebergs which voyagers going and coming from Europe sometimes meet in the ocean. The phenomenon is a strange one, and yet not uncommon. Ships as they steam along find themselves in a belt of water which is bluer and much warmer than that in which they have been running, and with a strong breeze and a swift current toward the northeast. But, strange as it may seem, there is coming right down against both wind and current a number of icebergs, all seeming to act in direct opposition to the known laws of nature. We would expect them to go with the wind and current, toward the northeast, but they do not. They ad-

vance right in the face of both. When we find the cause how plain it is!

Though the icebergs extend far above the surface of the water, we find that more than two-thirds of each is under water, and that deep down below the surface they are held in the icy grip of the strong Arctic counter-current, which bears them on in spite of, in the face of, all surface opposition.

When the love of Christ gets a grip on the Christian's heart he ceases to follow simply inclinations. Duty, loyalty, truth take hold. Duty will not be left undone even to engage in mountain-top visions. It is not enough for us to gaze on the transcendent facts of life, to believe in them, to think about them, to enjoy them. It is not enough to gaze upon our opportunities, to recognize life's meaning. There are already too many dreamers who only dream; too many visionary men and women who, stirred by vain hopes which they never attain, are unwilling to put their hands to the common duties which lie at their feet. They want to do great things, so let the little duties, which when performed make a great life, pass unnoticed. "You will never do the distant thing until you do the near." We must do the first duty, and upon that mount to something higher. But duty is at the foot of the mountain. The call is to the common things, the every-day things. We must be willing to stand on the rough and rugged earth, doing with substantial earnestness the things God has placed in our hands to do.

III. The question then comes: Why then mountain-top visions at all? The answer is that these high experiences are intended to fit us for service. They are preparation. They are to result in consecration to the common duties. On the mountain-top faith is strengthened. On the mountain-top you arrive at certainty; doubts fly away. There you get new courage. There you get preparation for new duty, for better service.

And that is what this communion service means. It is a time of fellowship with Christ. It is a time of revelation of heavenly things. It is a time of spiritual privilege. But all to fit us for new duty, for the work that lies awaiting at the foot of the mountain. Let us be better, more faithful, more diligent, more fully consecrated Christians from this time spent apart with Christ.—H.

THE GUEST-CHAMBER OF THE SOUL

"The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?" Luke 22:11.

The Church of all ages has made her pious pilgrimage to the goodman's house, and seen in tender imagination Jesus giving his body and blood to the twelve in sign of the sacrifice he had offered all his life, and was next day to complete on Calvary. So it is to be laid to heart that our faith is also inward, with visions when the water of life turns into the wine of God, with experiences when the whole trend of thought is charged with repentances, when a broken heart ends in peace, with deliverances when dumb instincts of the soul turn into certainty, with hours of communion when the soul is baptized into the spirit of Jesus' sacrifice. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest-chamber.

I. Jesus is the best of all the guests who visit the human soul. It is with the soul as with a house in this matter of hospitality. Houses there are where no fire is lit in the guest-chamber from January to December, where no generous feast is placed upon the board, where there is no kindly excitement on the threshold, because no guest ever rests beneath the roof. The householder may be most respectable, but he can hardly have much humanity, and it is certain that his family will suffer loss. The coming of guests revives and enriches the common life, for each one has his own tale to tell. His presence in the house is an inspiration and he does not utterly depart without the Godspeed at the outer gate. Something has been left behind, the effect of another individuality which leaves its trace on the household, and a subtle fragrance, as when sandalwood has lain for a while in paper, or rosemary among clothes. He who hath Socrates and Virgil, and Dante and Shakespeare, in his guest-chamber, need not vex himself for that his house be small, because nobles do not always entertain such company in their castles. Among all the spiritual guests that cross our threshold, Jesus is not only incomparably the best by the excellence of his Divinity, but also the most intimate by the presence of the same Divinity. He wrote no book, and does not live in books. He is not distant—somewhere in the unseen world—but present, here, in the midst of human life. We do not merely read of him—he speaks to us; we do not merely learn his thoughts—we come to really know him. If any one receive him

into his soul, Jesus comes to have a place of his own that has no parallel in life, and which has no proof save in experience.

II. When any one receives Jesus as a guest, he ought to give him the Upper Room. For it happens that there are fashions in this matter of spiritual hospitality; and though they be all well intended, they are not all equally successful. Some receive Jesus in the public room where the work of life is done, and he will not despise their laborious service—the anxious Marthas of the Christian devotion. But she could have done better for Jesus. Some pay him court in that austere room where the accounts of life are kept and audited, and Jesus has not come to belittle their obedience, who are of St. James's righteous kind. But there is something higher than law. Some delight to see their Master in the room that is lined with books of ancient learning, and Jesus has a tender regard for the St. Pauls that must know the mysteries of his Person. Yet is there something far above theology. For some have not been content to hold Jesus anywhere save in the room which is nearest to the sky, which has windows to the gray east and the golden west, and all day long is full of warm light; and when Jesus, wearied after many fruitless journeys, is brought within the door, he is satisfied, as one who has come home. Love is Jesus' chosen guest-chamber, and he that has Jesus for a guest has power, and goodness, and truth, and God.

III. Jesus needeth a large Upper Room, for it is his habit to travel with a band of friends. He did not like to be alone in his life, save when he separated himself for a space, and retired into the secret place of God. His delight was to gather congenial men to his side, and travel in the paths of life with them. He shared the round of human experience with his disciples except certain last trials which he kept for his own special share, and revealed himself to them so familiarly that they have given us a likeness of him more precious than all the books in the world. During the centuries he has been ever adding to the number of his friends with a very wide charity, and now he seeks hospitality for a large company. Any one who gave a feast to Jesus in Galilee had to count on twelve disciples also; but he were a shrewd calculator that could now estimate the number of his following. There are those who would fain have Jesus without his friends, but the Master does not relish this invitation, for he considereth that if we have not love enough to afford them house-room we can have very little for him.

IV. Jesus is satisfied with very simple furnishing, as is plain if

any one will take an inventory of the "good-man's" room. An ewer full of clean cold water at the door, that the soiled on life's journey may be cleansed before entering into the Divine fellowship. There must also be a towel that, after the Master's example, proud disciples, contending who shall be greatest, may be compelled for shame's sake to lay aside their highmindedness, as one strips off a coat, and learn to serve. Purity and humility go far to make a fair chamber for Jesus, and one other thing only is needed—faith. The good-man provided a table, but he left it to Jesus to bring the feast, and Jesus ever desireth the empty soul that he may fill it with his grace.

In the refectory of San Marco of Florence there is a very pleasant picture wherein St. Dominic is seated at table with his monks, and he is asking a blessing over cups that have no wine and platters without bread. His companions are amazed, but even while the saint is praying the angels of God are moving unseen through the room, carrying that bread which if any man eat he shall never hunger again. For it cometh to pass in this hospitality that if any one furnisheth a chamber for Jesus he shall find he is the guest, and Jesus has become the Host.—J. W.

PRAYER: Lord Jesus, help us to make our souls guest-chambers for thee. Thou art knocking, desiring to come in. "Behold, thou dost stand at the door and knock." And thou art speaking: "If any man hear my voice and open the door, I will come in and sup with him, and he with me." Come in to us, our Lord. We would make large place for thee to-day. Come in! Come in and bless us all. We ask in thine own name. Amen.

SPIRITUAL DRESS AT THE LORD'S TABLE

"And when the king came in to see the guests, he saw a man there which had not on a wedding garment." Matt. 22:11.

The guest had defied the host, insisting on coming to the feast as he pleased. Ordinary courtesies had been disregarded, and with unpardonable rudeness the man had pushed his way in to the feast. What should we think of a bridesmaid who brusquely insisted upon wearing whatever her fancy dictated, whether gay or somber, fitting or unfitting, and did it without consideration for the general harmony of the circle and in blunt defiance of the wishes of the bride!

But the conduct which would be intolerable in purely human relationships is very common in our relationships to the Lord. When we go as guests to the Lord's Supper, that wonderful festival of grace, what is the proper attire? What does the Host wish us to wear? Has he made known his will? For surely in a matter of this kind, his will is our law; or rather, his wish should be our delight. What, then, has he said about the spiritual garments which he desires his guests to wear at his table? I think we have three clear directions given to us—the garments must be white, and they must be modest, and they must be graceful.

I. The first necessity in all appropriate attire is the white robe. Everywhere the word of God emphasizes this necessity: "Let thy garments be always white," "clothed in fine linen, clean and white." Now the only uncleanness is sin. That is the only thing on God's earth that defiles. We may alter the name of sin, but we do not alter its nature. Sin is always uncleanness.

There are two things which can be unfailingly said of sin and its attendant guilt. First, sin always stains. A little while ago the snow had fallen through the night, and I was out in the early morning. Just before me on the road there was a gas cart, with drops of tar dripping upon the virgin robe of the snow. And so it is with the virgin robe of the soul, every sin, every falsehood, every so-called white lie, every deflection from truth and righteousness deposits its defilement and leaves a black stain all along the way. And nothing that we can devise can wash out the stain.

And secondly, the defilement is attended by destruction. It is like the stain of some corrosive acid, which burns into a substance and is the minister of destruction. When sin falls upon the robe of the affections, the affections are not merely defiled; they are consumed. When sin falls upon the will, the will is not only rendered unclean, it begins to be eaten away. As the apostle Paul expresses it, sin "will eat as doth a gangrene." It is like a fiery poison; it burns a character into holes.

And yet the requirement of God is that his guests should wear the white robe. How, then, can I go to the feast? Happily, the Lord of the feast is in the robing room as well as in the chamber where he entertains his guests. And by all the testimony of the word, and by all the witness of experience, he is both competent and willing to deal with rags and the defilement. "They have washed their robes and made them white in the blood of the Lamb." Their robes were made clean in the holy life of the Lord, a holy life which mani-

fested itself in unutterable love, in inconceivable sacrifice, the love which revealed itself at the cross. In Christ Jesus we can find a vesture without seam and undefiled.

II. But the robes are not only to be white, they are to be modest. The Host does not wish us to appear in his presence in loud and showy attire. Many of the Pharisees, who were good religious people by the standards of their day, were yet lacking in modesty, in reticence, in wise reserve. They "loved the garish day"; they delighted to talk about their attire and to show off their religious clothes. The Master said they loved an audience to witness their piety and their generosity. They made a parade of their garments. They spoke about their private religious life, instead of allowing it to speak for itself. It is not that they had no goodness, but they made an exhibition of it, and thereby spoiled it. And so the counsel of the apostle is this: "Be clothed with humility." We are not to sit at the Lord's table puffed up with the sense of our superiority, and conscious of our merits and other people's defects. True humility is born when we gaze upon the glory of the incomparable Lord. "When I saw him, I fell at his feet as one dead." "Depart from me, for I am a sinful man, O Lord." Thus are we to become clothed in humility, and avoid the conceit of criticizing one another in the hungry wonder which fills our souls when we gaze upon the holiness of God.

III. But there is a third requirement made by the Host of the feast. The robes must be white and modest, and they must also be graceful, significant of graciousness and grace. I will mention one suggestion made in the word of God as to this beautiful attire. "Put on the garment of praise." That is the garment which adds a touch of color and brightness to our dress, and the Master welcomes the guest who comes to the feast in this habit. There is always a wonderful gleam of brightness about thankful people. They who wear the white robes in the Eternal City constantly sing songs of adoration and praise. And purity linked with modesty expresses itself in song, and insures a great welcome among the guests of the Lord.

When Bishop Westcott came toward the end of his life, and strength had been supplanted by frailty, he turned to one of his sons and quietly said, "I can still do a bit of praise." The good bishop had been wearing that garment all along the road, and it was unconsumed by moth and rust. Now I say this is a beautiful bit of color on the white, modest robes, and it is a color that is very welcome in the immediate presence of God.

In the second place, I can bring thanksgiving for human graces and human exploits. "So many gentle thoughts and deeds circling us round." I can think of the countless beautiful things that are revealed in other people's lives—their love, and their happiness, and their chivalry—and as I think of them I can wear a bit of color at the feast in thankfulness for their triumphs.

These, then, are the robes which the guest must wear who is to be an immediate friend of the Lord—white robes, modest robes, graceful robes. And, thank God, we are not to see this attire in our own weakness. I have said the Lord is in the robing room as well as at the feast. We are not left to ourselves, he is willing and ready to prepare his guests.—J. H. J.

AWAKENING MEMORIES OF CHRIST

"I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

The Lord's Supper is a sweet and simple memorial service with the single purpose of awakening in us memories of Jesus.

I. Remembrance kindles love. Like looking upon some keepsake, some memory token. The young girl looks upon a ring a dying playmate gave her. The mother looks upon the little garment of her departed child. We sit and open letters of a departed friend. Old associations come back; love is freshened up. We forget Christ. He wants us to remember him. It is a mighty help to us in our spiritual life when we do, kindling love afresh and forming in our hearts new purposes of devotion. We, therefore, need and should greatly prize the return of the sacramental season. As Christians we all need these periods. We need them because of the busy hurry of life, because silent times are times of growth, and because of the new kindling of affection, and the inspiration to Christian service they bring. Let us stir up our minds by way of remembrance.

II. Some things to recall. 1. His death on the cross. But with this also the fact that he is a living Saviour. It will do us good to go back frequently to the cross and see him dying there to save us. "See from his head, his hands, his feet, sorrow and love flow mingled down," and then say, "Never was sorrow like that sorrow; therefore never was love like that love." 2. Recall his loving words to you, "Blessed are the poor in spirit." "Blessed are the pure in heart." "Blessed are ye when men shall revile you." "Come unto

me, all ye that labor and are heavy laden." "As the Father hath loved me, so have I loved you." "I have called you friends." "I go to prepare a place for you." How many his loving words! Recall them. Be stirred up to remember them, that your meditation of him may be sweet. 3. Recall his walks with you. After he had gone the disciples talked of him to one another. Doubtless not alone his words were recalled, but his walks with them over the hills and fields of Galilee, his coming to them on the lake in the storm, his taking them up with him on the Mount of Beatitudes and of Transfiguration. It is sweet for us to recall the seasons when Jesus has been with us and the walks we have had with him. 4. Recall all the associations of his life, as did the disciples after he had gone. They thought of him in his deeds of kindness. Thought of him in the upper room where he broke bread with them and gave them his parting message. Thought of him going out to the garden, in Pilate's hall, on the way to the cross, and then as crucified on Calvary's hill. Let this communion be a time when we stir up our minds afresh to remember Christ.

An Eastern fable tells us that when Zaccheus was old he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk, and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched him. He went to the tree from whence he first saw the Lord. He poured water about the roots, pulled the weeds and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude turned homeward. His quiet explanation was: "It was that tree which brought me to him whom my soul loveth." "There is no true life," says Dr. J. R. Miller, "without its sacred memorial of special blessing." Communion, attendance upon the service of the sacrament of the Lord's Supper, is a watering of the roots of the Christian life. It is a keeping of the places of spiritual blessing fresh and green. There is wonderful grace and growth and sources of strength and comfort and resolution in visiting the tree, pouring water about its roots or looking up to the places where we have formerly met the Lord in the way. "I stir up your pure minds by way of remembrance." Awaken memories of Christ to-day. Water the roots of the tree of life.—H.

LOVE MADE THE SUPPER

"There they made him a supper." John 12:2.

That haunting "they"! Who are "they," this beautiful "they"? It eludes us like the voice of the vesper sparrow. It hints of the beautiful poetry of love.

This supper was a neighborhood affair. In point of personal accuracy it was Simon who gave it. I think he paid the bills; but the neighbors took a hand at this sweet dinner at Simon's desire. They who loved him made him a festival.

I. Simon the leper; the supper was at his house. Toward him Christ walked despite the warning, raucous voice of the leper Simon, "Unclean, unclean, beware!" Toward the voice came the holy feet and outstretched was the holy hand to touch the untouchable leper and not to be rendered unclean thereby but to cleanse the leper. It was Christ, and his touch means cleansing.

And then Simon the leper came home all unawares, and wife and children wept aloud, and sang aloud and kissed aloud, "Welcome home." And made his Saviour a supper. Likely enough, and rightly enough. A beautiful supper.

II. But next door in lovely Bethany beneath the olive trees dwell the grown-up orphans, Martha and Mary and Lazarus. And to these Christ had come also. He had touched the hand of death and Lazarus sprang up a living man. Small wonder Simon knew that they must be at the supper. And Simon sat at the table and Jesus beside him, and Lazarus sat at the table, not to eat but just to look on and adore. And Martha, to be sure. Martha served. We should have known that without the telling. And John, son of Zebedee, was there to see it all and to love to rehearse it all in this endearing phrase, "And they made him a supper."

III. There never was any supper like this. A supper of pure love. And who was absent? Are we all here? It looks somehow as if somebody was away. Why, Mary is not here! Why is Mary away? Has she forgotten "The Resurrection and the Life"? Martha is among those who serve, but where is— When coming running, with a little alabaster box, with her eyes shining love and her black tresses looking like a flying veil, is Mary, and stops not till she reaches the feet, the blessed naked feet of God, "and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the odor of the ointment." Love made him a supper.

IV. And then his love made them and us all the Lord's Supper, where we all kneel to partake, and he girds himself and serves us and breaks upon our heads and hearts the alabaster box of his love, until all the world is filled with the odor of the ointment.—W. A. Q.

BY WAY OF REMEMBRANCE

"I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

By way of remembrance is the method of religion.

I. It is so in the life of the church at large. A revival of religion comes when the church is recalled to the facts and forces that underlie her very existence. A revival comes not by novel doctrines of a novel creed, but by a firmer grasp of the things that cannot be shaken, a recovery of faith in God and Jesus Christ and the human soul and eternal life. It is when the church is stirred by way of remembrance that new life seems poured through her veins. Every religious advance is got by a return, as the advancing tide falls back on the basic bosom of the sea to prepare itself for an increased sweep up the shore. All through the history of the church we see this, ever going back to the fountain-head, returning to Christ to gain fresh vigor and new insight. It is got not by new discoveries, but by a completer grasp of what it already has, digging deeper to find the treasures of wisdom and knowledge hid in Christ. The church falls back, as it were, to review her possessions, to remind herself of them. Every revival of religion is to save the church from forgetfulness—forgetfulness of the essential things. The progress of religious truth is by way of remembrance with a new light in it, not by discovery of the new, but by discovery of the old, seeing more clearly into what it contains, dispensing with all that is temporary and accidental and laying hold of what is of the essence of truth.

II. In the individual life also the method of religion is by way of remembrance. It is a going back to something we possessed before, listening to an old voice, submitting to an old inspiration, accepting an old instinct. It is a reawakening of our real nature. The religious appeal is ever to something innate, to spiritual capacity which we have by right of birth, though that capacity be smothered by the mass of secular concerns that fill so much of our life. It is really, we feel, a coming to ourselves, having our minds stirred by way of remembrance, as the Prodigal Son at last in the far country

came to himself and remembered his father's house. Religion is simple, elementary, going back to the primordial type of life. When we bend to God, it awakens in us echoes of long-remembered and long-forgotten strains; it is like a sweet and solemn and holy memory. When we waken to religion we are struck with our folly that we did not see it before, since it lay to our hand all the time, and we just needed to be recalled to it by way of remembrance. It is nothing foreign to our nature, but is our natural life, as God is our natural home.

III. It is by way of remembrance that every religious message comes to us, touching a string of early memory. Religious teaching is thus distinguished from all other teaching. It uses some of the same methods, but it points to a different end. It is not merely information, the acquisition of new facts, however true. It cannot be satisfied until it touches that chord of the spiritual nature which proclaims man akin to God. That is reached when we recover faith and attain the simple, trusting, artless attitude of a child. Other education can go on by set rule, by prescribed task, from text-book to text-book; but this education must also go back and within till it regains the sense of God's presence.

Anything may do this; anything may open the gate of memory. God is not far from any of us. We dwell on the borderland of the unseen, and though the shades of the prison-house have gathered round us we may be recalled by any of the surprises of life. Any event—of sorrow or joy, or loss or gain—may suddenly remind us of God, and thus be an agent of religious education. Should we be so dull of heart and so slow to believe when everything can speak to us of the spiritual world? What opportunities we have! How mind and heart are stirred by way of remembrance. Are we not pulled up every now and then by some hint or some lesson reminding us of the inward and higher life which we acknowledge to be our true life, although the things of sense keep us blind to its claim over us?

How true it is that the method of religion is by way of remembrance we see at the very first step of all religion. At the threshold stands repentance, and repentance is awakened memory. It may be the good of the past or the evil of the past that stirs the heart. In any case it is an appeal to memory. How a revived memory can burn into the conscience, and melt the heart, when nothing else can! It may be the recollection of an early paradise, an innocent youth, a happy home, the sweet affections of other days, the angel faces that

smile on us still. The ache of desire for some buried past can turn all the present to ashes. That appeal of memory can move a man when all other motives have lost their grip, and bring him back to God as the prodigal turned at the soft thought of his father's house.

IV. We are all open to this appeal, all open to have our minds stirred by way of remembrance; and it is not only sad memory, not only recollection, that carries with it a sense of shame. We bring to mind the ever-old, ever-new fact of God's eternal love; we see gracious providence, goodness and mercy that have followed us all our days. Our hearts are stirred into gratitude as well as into contrition by the backward look; and surely also our hearts are stirred into renewed aspiration and resolution to let the consoling, inspiring power of our faith move us to larger service and more loyal devotion. By way of remembrance we think of the love with which the Saviour loved us and gave Himself for us, and we are incited to walk worthy of our great vocation as the children of God.

At the Table of Remembrance we are brought close to the heart of our faith. We do this in remembrance of Jesus, opening ourselves up to the old appeal and humbly acknowledging ourselves his disciples. We recall the gracious story that brings to recollection the love unto death. Once more our hearts burn within us as he speaks to us by the way. Once more he makes himself known to us by the breaking of bread. Once more we plight our troth to him, whose we are and whom we serve. It is the Table of Remembrance, indeed; for it stirs up pure minds by way of remembrance.—H. B.

THE EXCEPTIONAL AND THE COMMONPLACE

"As they were eating." Mark 14:22.

That is the way Mark begins the story of the Sacrament. It drops down into the commonplace event of the meal. These men had been accustomed every year to this special meal, and they shared with us the sense of the commonness of eating. Yet, "as they were eating," a new and ever memorable event occurred. A new and never forgotten custom got its beginning.

I. The commonplace and the exceptional are always coming together in that way. Those of us who have to grind along with common things and common tasks are always liable to envy the men who seem privileged to do the exceptional things. Then we are

helped by seeing how the exceptional really grows out of commonplace events and lives. The thing that makes it possible for some men to do the striking work is that most men do not do it. Mr. Huxley was impressed in his early youth by a saying of Isaac Iselin that while one solitary philosopher may be great, virtuous and happy in the midst of poverty, a whole nation cannot. And Mrs. Poyser reminded Dinah Morris that the only way by which she could leave house-work and go out and preach in the green was by other women's staying at the house-work. One man can give his whole time to the public work of winning souls because many other men do not. If all did it, no one could do it. One man can go to the silent places because most men stay out in the public places. Thoreau cannot go and live as the sage of Walden if everybody does it. William James says that Emerson found even the care of his garden, "with its stoopings and fingerings in a few yards of space," too "narrowing and imprisoning" for him; so he left it and spent his time in long sauntering walks and meditations instead. That was wise for Emerson, but if all gardens had been left and all gardeners had gone out on sauntering walks, Emerson could not have gone himself. It is because the multitude can be trusted to do the commonplace work that a few can hope to do the unusual work.

II. The exceptional depends on the commonplace. Part of the dignity of life which some of us lose comes from the sense of that interdependence. If we are called to the unusual tasks, we need only to look at our own task to see how helpless we would be without the steady doing of the usual tasks by other people. If we are called to the same task with a thousand others, a task in which there is no distinction nor visible merit, nor praise, we need only to look at that task to see how impossible the rare and uncommon work would be without it. The great magnate who heads a world-wide business may be very self-conscious, very self-important as he sits in his beautiful office and directs his great enterprise, but he shall not sit there one hour if some man yonder in the sub-cellar does not shovel coal and mind furnace drafts and boiler pipes faithfully. Actually the furnace man can do better without the magnate than the magnate can do without him. Let the magnate be humble while he realizes his dependence on the unseen multitudes without whom he is helpless. Let the furnace man feel the value of his work while he realizes that the greatest enterprises depend on it.

III. We cannot miss the significance of that in the earthly work of Jesus. We do not know how many believers there were, but we

do know how few of them he took out of their commonplace lives to follow him in his exceptional course. Twelve dropped their accustomed round; the great multitude remained in it. And the twelve could do it because the others did not and were always ready with house and home and supplies for those who had given up all of those things to follow the Master.

IV. And as this is true in the large way, so it is true in the circle of one's own life. The exceptional grows out of the commonplace. The rarest hours of life are not generally those which we have longest anticipated, but those which have come in the regular course of duty. As they were eating, the sacrament was given. Some one remarked to Spencer that it was strange his forehead had no lines in it, but was smooth as though he had never had a thought. Spencer replied that he had never been puzzled, that he had seldom made any great discovery after long and earnest thought, but suddenly, when he had almost forgotten the matter, then there came to him the meaning of some fact or the force of some theory. Now that is part of the trouble with Spencer's teaching, but it is the course which most of us have to follow. Our great experiences are not often dated ahead. We come to them as we are going along. And we do not know that they are great until after they are over. Sometimes, as with the disciples, they are rather puzzling than great. Only later they show their greatness, and we find that something fine and memorable started there while we were at our commonplace duty. We went to the well to draw water, as we had done many a day, and we met Christ there. We would not have met him but for that humdrum demand of necessity. We were eating and the sacrament was given.

All that is meant to dignify the commonplace to us but not to lessen our esteem of the exceptional. The sacrament is not commonplace. And whether we see it or not as each day goes on, it is the commonplace that counts and gives basis for the exceptional. Eagerness for the exceptional may never hinder our faithfulness to the plain, daily demand which God uses most in our lives that he may do largest things with us.—C. B. McAfee, D.D.

This Do in Remembrance.
The Value of Good Memories.
The House of God. The Word - a Sword.
The Minister who gave you the Word
The Family Altar where you learned to Pray.
The Friends who prayed for You.
The Years you have lived since you found Christ.
The Christ who made all this possible.

THE TRANSFIGURATION VISION

"And it came to pass about eight days after these sayings, he took Peter and John and James and went up into a mountain," etc. Luke 9:28-37.

Very blessed is it to belong to Christ's Inner Circle of trusted ones. Jesus took three of the Twelve up to "the holy mount," there to behold his glory. In like manner he invites us to-day: if we be willing we may enter his inner circle. Let us therefore go reverently up with Jesus to the Transfiguration vision. The while that we meditate at his table what are that vision's messages to our own souls?

I. Prayer and Transfiguration. We behold the Master absorbed in prayer; and just while he is praying the fashion of his countenance is altered, his very raiment becomes dazzling white with heavenly brightness. Ah, it is in the deep communion of prayer that the soul draws nigh to God, beholds spiritual realities face to face, and is "changed from glory to glory, as from the Lord the Spirit."

Be this our beatific experience to-day!

II. Purpose of the Vision. The supreme hour draws near to Jesus Christ; this glory upon the "holy mount" is preparation for Gethsemane and the mount that is called Calvary. God thus graciously strengthens the human soul of his incarnate Son for the hour of anguish unutterable which approaches.

Thus does our Heavenly Father deal with us who love him. Never the sudden temptation too hard to be endured, but conscious or unconscious preparation for the coming trial. "As thy day is, so shall thy strength be." In some way preparation is granted to the soul that is to be tested. Let us draw encouragement, at this memorial feast to-day, for whatsoever trial may be appointed to us, as we see God's gracious dealing with his own Son.

III. The Name of the Mountain. Who knows what "high mountain" that was which Jesus and his Three climbed up to that exalted experience? Was it Olivet, as early tradition asserts? Was it Tabor, as many have believed? Was it snowy Hermon, as most now hold? Which of these mountains shall we climb to find for ourselves the vision? Nay, none of these. It was to the Mountain of Communion and Consecration that Jesus climbed; it was there he saw the vision and was glorified. And it is on those same sublime heights that we may be transfigured, if ever or anywhere at all.

Come, let us go thither in company with Jesus to-day!

IV. Christ's Shining Companions. "Behold, there talked with him two men."

They were still "men," though they had passed from the earth ages and ages before. Eternity shall never change us from our humanity, though we be transformed. And Christ himself abides in his glorified humanity, one with us eternally.

The two men were "Moses and Elijah." What doors that are shut on earth because of our sins are opened to us in eternity! Moses could not enter Canaan—yet here he "stands with glory wrapped around, on the hills he never trod." And here is Elijah, too, come back to revisit the land of his love, from which he ascended in fiery chariot with flaming angel guards so long ago. He still loves Israel, longs for her salvation, and now at last sees how the sinning nation may and can be cleansed from all sin. Yea, both the Law and the Prophets, in the persons of their chief representatives, are come here to "speak of the strife that won our life, with the immortal Son of God." For it is concerning his coming death "which he is about to accomplish at Jerusalem," that Moses and Elijah are speaking with Jesus: thus testifying that both the Law and the Prophets point ever to the Cross of Christ. The death of Jesus is the center and heart of the Bible, as of this Sacrament.

V. The Struggle with Sleep. "Peter and they that were with him were heavy with sleep." Splendid visions to be seen, yet earthly drowse settles down upon their souls.

And this is still our weakness and our woe. Truth and beauty and holiness and all spiritual splendors surround us, even as the transfiguration glories of the Son of God beat upon the dull eyes of the drowsy apostles; yet we remain unaware.

> "Not only about our infancy
> Doth heaven with all its splendors lie;
> Daily, with souls that cringe and plot,
> We Sinais climb, and know it not."

Surely, at this sacramental feast our spiritual eyes should be awake, that we may enter into the deep things of God!

But we find a remarkable marginal rendering of verse 32 here in Luke: *"Having remained awake* they saw his glory." They were heavy with sleep, but they fought it off. In spite of their sluggish bodies they remained awake; and thus they won great reward, for they beheld the supernal glory.

How this heavenly challenge comes to our dull souls! If, in spite of our drowsy dispositions, we fight off the temptations to sloth and spiritual slumber we shall see the great vision, shall share in the splendors of Christ's transfiguration glory.

VI. Mountain Visions and Valley Service. The three rapt disciples desire to remain in this place of exaltation; but Jesus has work for himself and for them down yonder in the low-lying valleys where suffering people throng. The disciples must follow their Master down from the mountain of vision into the valley of humble ministries to human need.

Some of us may long to abide up here on this mount of spiritual privilege and precious communion with the unseen world; but work for the lost world waits for us down there, and we must go!

The three apostles were exhorted to tell no man the vision; they were not to gossip about it, as concerning some strange phenomenon. But they were to take that vision down with them in their heart of hearts; and, inspired by it, they were to work all the harder and more faithfully because of the glory they had seen. So likewise we, our hearts burning within us as we go, are to turn from the divine experiences of this sacramental vision of Jesus, his glory and his grace, and go down into the valley of consecrated toil; yet always to cherish in our souls the memories of this hour of exaltation, always to find ourselves inspired thereby to more Christlike life of helpful service!—Rev. Robert C. Hallock, Ph.D., D.D.

SPIRITUAL MEDITATION

"My meditation of him shall be sweet." Ps. 104:34.

To meditate is to dwell upon anything in thought, to study upon a matter deliberately and continuously, to muse, to reflect, to think. It really means to get into the middle of a thing. It means to study it deeply. The great men of science have been men of meditation. It is not so much by reading as by reflecting that men like Newton, Kepler and Agassiz reached their high results. The great philosophers arrived at their conclusions through thinking. Great men of God, too, have ever been men of meditation. Robert Hall and Baxter and Bunyan, and others who have had deep understanding of and rich experiences in the Christian life, were especially men of spiritual meditation.

Some one has said that meditation is a lost art. There undoubtedly was more of it in past generations. The lack of spiritual meditation is indeed one of the religious lacks of our time.

I. Notice one special reason for this lack.

It is because of the tremendous rush and hurry of our modern life. Much of the superficial piety and lack of joy we see is not because Christians do not know and feel, but because they do not think. We read our Bibles, or catch up a religious paper now and then; we listen to sermons, hear addresses, and may be thrilled with emotion for a moment, but how few of us ever sit down and spend an hour in earnest thinking on what we hear. We fail to make truth our own. We do not make it undergo the mental process of digestion by which it becomes our own—a part of us. Our religious life is weak and sickly because we fail to digest truth. The reason for this is that we are living so fast, are so busy, have such hurried lives.

Many of us are in danger of being "jostled out of our spirituality." We scarcely take time to think. There is a beautiful hymn we sometimes sing—"Take Time to Be Holy." It does take time to be holy. We need to take time for meditation and prayer and fellowship with God. "Come ye yourselves apart into a desert place and rest a while." So Christ spoke to his disciples when they were hurried. Let us not fail to take seasons for thought and for the cultivation of our spiritual nature. The rush and hurry of life are sure to stand between us and a true life unless we are careful to "live in the Spirit and walk in the Spirit" and allow ourselves time in which to cultivate the grace of intercourse with God.

II. Some ways in which spiritual meditation blesses us.

1. It rekindles love. You have an absent friend. You have not thought of that friend for a long time. But something starts a train of thought, and you allow yourself time to meditate. As you sit and think of that friend, how all his kindly ways and loving words and deeds come back to you, and you find your love for him burning warm and full in your heart as of old. Your meditation of him is sweet. Going through your papers, you open an old letter. It is from a former and almost forgotten schoolmate. But as you read and reflect, give yourself a little time to think, that friend seems almost to be at your side again, and you are holding sweetest converse with him. Such is the effect of associations when we visit the old home, the scenes of childhood, or "as fond recollection presents them to view." Such is the effect when the mother opens

her translated child's wardrobe, sees the little shoe or the treasured garment. All the child's winning ways come back, love swells her heart, and her meditation is sweet. Just so does spiritual meditation bless us and freshen and quicken and strengthen our love for God and for our Saviour and for the Spirit, our Sanctifier.

2. Spiritual meditation leads us to consecration. It is when we freshen up our love that we renew our consecration. In order, then, to fight sin valiantly, to enlist in service vigorously, or make any advance in the Christian life we need to pay attention to this grace of spiritual meditation. It is in the quiet hour the electric battery of Christian possibilities gets "charged." We can have but little of either joy or power if we never come into close and continuous touch with the divine Source of all our efficiency.

And this is just what our Communion service means. It is a time "apart with Christ." It is a time when we think of him, meditate about him, call him to mind. It is a pause in the rush and hurry of life when we give our souls a chance. May the meditations of this hour be sweet to us all.—H.

THE VALUE OF SHADOWS

"Which are a shadow of things to come; but the body is of Christ." Col. 2:17.

Shadows are of great importance—in art, in science and in religion. In painting a picture the artist makes skillful use of shadows to bring out upon the canvas the forms that he seeks to portray. Without them his work would lack depth and perspective and contour and life-likeness.

Photography means "light-writing." It might be just as accurately thought of as "shadow-writing." For its effects are produced by the perfect mingling of lights and shadows recorded through the camera. For diagnosis surgery has come to depend a great deal upon shadows cast upon a sensitized plate of glass by the marvelous X-ray. When an eclipse of the sun or moon occurs astronomers take long journeys to points of vantage and employ powerful cameras to record the shadow of a heavenly body as it passes over the earth.

These analogies may help us to understand what the inspired

Apostle means when in the letter to the Colossians he says of religious ordinances—"Which are a shadow of things to come, but the body is Christ."

I. The value of shadows is that they help us to grasp and understand realities otherwise beyond our reach. You take in hand the picture of an absent loved one. It is only a shadow of the dear face. But, as you look upon it, memory is quickened and imagination is kindled, and you seem to hear again the music of a voice that is sweet to your heart, and you thrill with the thought of delightful associations that have been, or that are to be—in this world or another—and so you treasure the precious shadow.

By the help of his radiographic shadow the surgeon discerns accurately the hidden condition with which his skill must deal. Through the study of the passing shadows of the eclipse the astronomer deduces amazing conclusions, and speaks with certainty about the vast spaces and marvelous movements of the physical universe.

So, according to this word in the Epistle to the Colossians, God has established certain religious ordinances, which are a shadow of things to come. They are given to help us grasp great spiritual realities that otherwise might elude us.

II. To make proper use of shadows and to derive enlightenment from them we must apprehend two things. We must first apprehend that they are shadows, and then through the help of the shadows we must apprehend the realities which they represent.

Consider the bread and the wine broken and poured out before God's people in the sacramental hour. Reverently assembled about the Lord's table we eat the morsel and drink the cup, sharing the mystic meal with one another. These things are shadows—mystic shadows of things past and things to come, but the body is Christ.

III. If we are to profit spiritually by the Sacrament of the Lord's Supper, we must apprehend that it is a shadow. There is no grace in the bread and the wine unless in them and through them we discern more than bread and wine. They are presented to us as a blessed shadow through which we may more clearly and more dearly discern Christ, his love, his redemption, his relation to the redeemed.

Every feature of this sacramental Supper shadows a great and gracious reality. We eat and drink the elements. So must our souls feed upon the living Christ. His spirit imparts life. Except he abide in us, we have no abiding life. We eat the bread and drink the

cup, not in isolation from one another, but about one table, and in sweet and tender fellowship. It is our communion not only with him, but with one another, for if we are members of his body we are also members one of another.

"Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do."

—C. O.

THE BROTHERHOOD OF BURNING HEARTS

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24:32.

The New Testament is a story of burning hearts. When Jesus came into the world he overturned many old altars, and smothered their fires in the ashes of oblivion. But he made amends for it gloriously. He made holy altars of the hearts of men and women, and he has kindled an undying fire in countless human breasts. The testimony of the nameless two who walked from Jerusalem to Emmaus is the testimony of an innumerable multitude. While he talked with them by the way, and opened to them the Scriptures their hearts burned within them. It has been so in the experience of millions. The words of the risen Christ have been making hearts burn from that resurrection day until now.

I. Whenever and wherever Jesus walks with men he kindles altar fires in their souls. "Paul," says Dr. Lynn H. Hough in his recent book, *Evangelical Humanism,* "became literally the most vital man in the Roman Empire. He had a somewhat definite system of thought, for his mind was by nature and discipline orderly, but it was his vitality which triumphed as he traveled about the Mediterranean Sea. Men might have resisted his arguments. They could not resist the light in his eye. They could not resist the joy which throbbed in his voice. They could not resist the triumph which gleamed in his face. They could not resist the dauntless courage of his activity. They could not resist the quenchless zeal of his personality. They could not resist the shining goodness of his character." Note the figure that runs through that glowing paragraph.

What was it that made the Apostle Paul the flaming herald of the new era? It was a burning heart. It was the fine fire that the risen Christ had kindled in the Apostle's soul.

II. And it has been exactly so in the case of every other mighty Christian leader. Why do Luther and Calvin and Knox stand out like pillars of fire against the dark and ugly background of the sixteenth century? Because they were men of burning hearts. They were not the only men or the first men who recognized the evils of the age. But Martin Luther, standing before duke and king and emperor and papal legate, defying death and torture for the sake of God's Truth, saying, "Here I stand, I can do no other. So help me God!" is the sixteenth century's most heroic exhibition of the burning heart. Eighteenth-century England was cold and cynical. The fires on evangelical altars were burning low. The souls of men were shivering in a cold and rationalistic atmosphere. The world was sorely in need of new spiritual leaders. God raised them up. The greatest of them was John Wesley. There came a great night when John Wesley was attending a Moravian meeting in Aldersgate Street, London. Now mark precisely what happened, for it is famous in the annals of Christianity. While some one was reading a portion of Martin Luther's commentary on Paul's Epistle to the Romans—mark the names, and think of the burning hearts that those names stand for—John Wesley says, "I felt my heart strangely warmed." That was the beginning of the mighty revival that brought the great Methodist Church into being, and kindled evangelistic fires in every other branch of the Church in Christendom.

III. "Did not our heart burn within us while he talked with us by the way?" said the two who traveled to Emmaus. "I felt my heart strangely warmed," said John Wesley, and John Wesley's experience became his message. It was the mighty burden of his lifelong ministry. He was a prophet of the burning heart. He emphasized the fact that salvation must come through spiritual experience. There must be the burning heart. Men are saved when Christ kindles on the altar of the soul fires of faith, and love, and holy aspiration.

IV. Back of all effective Christian service to-day there must be burning hearts. Whatever other equipment the minister may bring or may not bring to his pulpit, he must bring there the burning heart. A Sunday school teacher may bring to her class mental preparation and personal charm, but unless she brings also a heart that is really aflame with love and with a fine spiritual passion, she is not going to do the thing for which Sunday school classes afford a glorious

opportunity. The only thing that will kindle fire is fire. The only thing that will kindle faith is faith. The only thing that will kindle in a young life a passion for pure and righteous living and for heroic Christian service is the touch of another heart in which that fine fire is already burning. We need nothing so much—we who stand for Jesus in the world and count so little in his cause—we need nothing so much as to find the Emmaus road, and to walk long and lovingly with him, who now, as long ago, can make men's hearts burn within them.

And this is what our Communion service is for, to bring us into touch with Christ and kindle the fire of love and consecration and a purpose of new and worthy endeavor. Let us go out from this service as members of the Brotherhood of the Burning Heart.—C. O.

GOD'S WHISPERED SECRETS

"The secret of the Lord is with them that fear him; and he will show them his covenant." Ps. 25:14.

There is a beautiful figure of speech in this verse. The term rendered "secret" is in the original Hebrew tongue "a whisper." When a humble and teachable soul is near to God he often tells it a secret. He whispers in the Christian's ear some sweet word of promise or love which no one else could understand.

Walking with God is the best way to know the mind of God. Friends who walk together impart their secrets to each other. Noah walked with God, and God revealed a great secret to him about his intended destroying of the old world and saving him in the ark. Abraham walked with God, and God took him into the most intimate relation, saying, "Shall I hide from Abraham the thing which I do?" There are Christians to-day who walk with God, and how often he sweetly unbosoms himself to them, at the time of prayer, in the quiet hour of spiritual meditation and communion, while pondering his word, or in this holy supper, as when Christ made himself known to his disciples in the breaking of bread. What are some of the secrets God imparts to those who fear him?

I. One of them is expressed in the closing clause of the verse we have quoted: "He will show them his covenant." As a devout interpreter says, "Its antiquity, security, righteousness, fullness, graciousness and excellence shall be revealed to their hearts and

understandings, and, above all, their own part in it shall be sealed to their hearts by the witness of the Holy Spirit."

There is a vital sense in which "the natural man discerneth not the things of the Spirit of God," and in which all the realities of Christian experience are utterly hid from his perceptions. To speak to some men about communion with God, or the sense of pardon, or the lively expectation of heaven, or the witness of the Holy Ghost, or the struggles of the spiritual life, would be like reasoning with a blind man about colors or with one deaf about musical harmony. But God does reveal these things, what they are, what they mean, and makes real the blessed experience of them to those who are willing to walk with him. In other words, salvation itself is one of the secrets God imparts to those who are willing to become his friends.

II. Another of these secrets God imparts to his followers is the meaning of his word. To many the Bible is a book of enigmas, a volume of "dark sayings" they cannot understand. But just as a lover can "read between the lines" in the letter he receives, so through the gift of the Holy Ghost, even "the deep things of God" become plain and full of helpfulness and comforting assurance to the soul that is in touch with God.

III. Still another of the many secrets God imparts to those who live in fellowship with him is that of guidance. "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." "In all thy ways acknowledge him and he shall direct thy paths." These, and such as these are the promises God fulfills to those who listen to his voice, who are alert to understand his providences, who are ready to follow his leadings. We know how Joshua, in entering the Land of Promise, was able to cope with the difficulties of an unknown region and to overcome great and warlike nations because he constantly looked to the Lord of Hosts, who ever leads to victory. We know how in the early Church the apostles were enabled to thread their way through the most difficult questions and to solve the most perplexing problems, laying down principles that will guide the Church to the end of time, and all because it was revealed to them by the Holy Ghost what they should do and say. God is no less the guardian and pilot of his people now, and his secret of guidance is, as of old, "with them that fear him."

IV. Only one other of the secrets God makes known to his

followers we mention—that of the meaning and blessedness of heaven. The reason God is able to reveal this secret to those who live in close fellowship with him is because heaven is something that begins to them here and now. It is the same heaven in both worlds. The only difference is one of degree. "Lay hold on eternal life." It is something for us to get hold of here and now. It is a thing of the future; but it is a thing of the present too, and even the part of it which is future can be so realized and grasped by faith as to be practically enjoyed while we are in the flesh. It was said of an old Puritan, "Heaven was in him before he was in heaven." A devout Scotchman being asked if he ever expected to go to heaven gave the quaint reply: "Why, mon, I live there." All the way to heaven is heaven begun to the Christian who walks near enough to God to hear the secrets he has to impart.

It is worth our while to cultivate this grace of intercourse with God. The effect is as when one looks at the sun. You gaze a little time at the sun, then you look back again about you on the earth, and everywhere you see the sun. Up the street, in yonder doorway, among the hurrying people, you seem to have brought the sun down by your look, and now you see it all about you. The same thing is what happens, too, child of God, when you recognize the value of communion with him and give yourself pause in the hurry of life long enough to look into his face. By so doing you bring him down into your immediate surroundings, not to dazzle, but to cheer, guide and bless you. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or among those in your own home, everywhere you see God, you are conscious of his presence and walk with his light irradiating the whole horizon of your activities. In fact, you have entered into his secret because you are one of those who fear him. Very blessed are all they who will come into such an experience. And it is that experience, that happy experience, our recurring Communion seasons are intended to bring. May yours be such in this service!—H.

Jesus Guest Chamber.
I The open field and hillside Gethsemane not accidental
II Friends - Mary & Martha and Lazarus.
III True Seekers. - Nicodemus - This day I would abide with you
IV The Church. If any man will open the door.
V The heart of the believer I in them, they in me.

THE HYMN AT THE FIRST COMMUNION

"And when they had sung an hymn, they went out into the Mount of Olives." Matt. 26:30.

The "hymn" here spoken of by Matthew and Mark was probably the second portion of the Hallel. The first part, consisting of Psalms 113 and 114, was commonly sung before the meal; and the second part, comprising Psalms 115-118, after the fourth cup of wine. The Jews chanted these holy songs at the Paschal table as their eucharist hymn, and to devout souls they were laden with Messianic music.

I. It is sweet to think of the Lord Jesus singing after his last Passover—and not only himself singing, but leading the praise of the eleven disciples. When we remember this, music should have to us a greater charm, and the voice of psalms a nobler significance. As a Jew, his holy soul rejoiced at the remembrance of God's goodness to Israel in the Passover redemption. And he also sang the Hallel at the Hebrew feasts for the same reasons that he had submitted to John's baptism, because "thus it became him to fulfill all righteousness."

1. We are apt to marvel, indeed, that the Redeemer was able to sing at all at such a time. He has bidden his sorrowful disciples farewell, and uttered the words, "Arise, let us go hence." He and they sang the Hallel immediately after they have risen from the table, but before they go out into the night. Jesus is on his way to Gethsemane, and Gabbatha, and Golgotha. He is about to be betrayed by Judas and condemned by Pilate. He has immediately before him his agony and bloody sweat, his cross and Passion, his physical anguish and desolation of soul upon the accursed tree. He is the "Man of Sorrows," about to be "wounded for our transgressions, and bruised for our iniquities"; and yet on the way to his doom he "sings a hymn"! This fact shows us how pure his faith was, and how unflinching his courage. It proves to us how wholehearted he was in his work, and how absolute was his devotion to his Father's will. He has been saying for some time past, "For this cause came I unto this hour. Father, glorify thy Name."

2. It was wonderful also that the disciples could sing on such a night as this. It had been to them a night of perplexity and awe and wonder. Their Master had been saying and doing things most solemn and strange. There had been the feet-washing, the disclosure

of the traitor, the institution of the Sacrament, the eager questions, the deep discourse, and the farewell greeting. What a night of emotion and expectation! Only with sad countenance and in muffled tones could the eleven, when their Lord is on the point of leaving them, join in the refrain of the Hallel,—"O give thanks unto the Lord; for he is good; for his mercy endureth for ever."

3. What a peculiar interest gathers round these particular psalms when we remember that they were sung on that memorable night by the human heart and the human lips of Jesus!

II. This memorable hymn-singing on a night so much to be remembered is fitted to convey to us important lessons.

1. It may well remind us, first of all, that Christianity is a religion of joy. The Gospel has come from "the blessed God," and it is in itself good news—"good tidings of great joy." Who has a right to be happy if not the man who knows that his sins are forgiven, that his heart is being renewed and that he is on his way to heaven? The religion of Jesus calls upon us to "rejoice evermore," and to "glory in tribulation also."

2. The example of Christ on this occasion teaches us that it is reasonable for his disciples to rejoice, even in circumstances the most untoward. And oftentimes, through grace, they have been enabled to do so. Peter and John, after they had been beaten with rods, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Paul and Silas, after a cruel scourging by the lictors at Philippi, were thrust "into the inner prison" with their wounds still bleeding, and "their feet were made fast in the stocks"; yet in this evil case they "prayed, and sang praises unto God." Martin Luther, in the darkest times used to say to Melanchthon, his fellow-laborer in the Reformation, "Come, Philip, let us sing the Forty-sixth Psalm, and let them do their worst." John Bunyan's "Miss Much-Afraid" "went through the river singing." Dr. Thomas Guthrie, when he was dying, asked those who were about him to sing him "a bairn's hymn." John Angell James was accustomed to read Psalm 103 at family prayer on Saturday evenings; but on the Saturday of the week in which his wife had died he hesitated for a moment, and then looked up and said: "Notwithstanding what has happened this week, I see no reason for departing from our usual custom of reading Psalm 103: 'Bless the Lord, O my soul; and all that is within me, bless His holy Name!'"

3. The "hymn" sung by Christ and his apostles may well remind

us also, that, if his people are to sing anywhere it should be at his own Table. The Communion leads us to think of "the Lord's death"; but it is not a burial service. We are not brought into the banqueting house that we may remember a funeral. The bread represents Christ's body, but that body is not now dead. Our souls feed upon living Bread. We hold fellowship with a living Redeemer. The "fair white linen cloth" is not a shroud; and the napkin laid upon the bread is not a face cloth. Our risen Lord is spiritually present with us at the Holy Table, and his people receive the bread and the cup from his nail-pierced hand.

While, therefore, our praise at the Communion service should be solemn, it ought also to be joyful. The Lord's Supper is "the Eucharist"—the thanksgiving for God's goodness in redemption. The consecration prayer is a prayer of thanksgiving. And the praise at the Table should be "the great Hallel"—the supreme Hallelujah—of Christian public worship.—C. J.

SEEING JESUS ONLY

"And Jesus came and touched them and said, Arise and be not afraid. And lifting up their eyes they saw no one, save Jesus only." Matt. 17:7,8.

This whole transfiguration scene is a parable, and in the parable we may read both history and prophecy. Jesus had taken his favorite friends into a high mountain apart.

I. The scene is true to history, for always men have had among their friends some who were favorites. This intimacy is due to identity of ideals, similarity of tastes, and a common interpretation of the standards and values of life. Without these it is useless for people to attempt intimacy. It was because of these that Jesus of Nazareth had his intimates. Peter and James and John best understood and shared in the ideals, the tastes and the interpretations of the Christ, and that fact made them his favorites. Therefore he invited them to this special privilege that awaited him. Such is what people always do with their favorite friends.

II. Furthermore, to do this it becomes necessary to go apart. Isolation is essential to the enjoyment of intimacy. One cannot be intimate in the crowd. Love and close friendship are too sacred to expose to the common gaze. Sooner or later real intimacy seeks

privacy, where no profaning footstep or rude gaze may intrude. Devotion must ever have its altar, and it seeks to place that altar apart from the beaten path of life. Jesus took his favorites apart from hurry and bustle and noise of the street and the multitude, and even from the lesser stress of the social gathering, that the privilege which they were about to enjoy with him might have its full value.

III. Again, notice that they went into a high mountain. It cost effort, of course, to get there. The ascent is toilsome, for gravity pulls downward; but once at the top what a vision is to be seen! There is grandeur only in proportion to high vision. To see the earth aright, and the heavens in relation to it, one must get above the earth and into the heavens. Does not the soul swell when one sweeps the horizon from the mountain height?

"The easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chill the height,
But the peak that is nearer the storm-cloud is nearer the stars of light."

IV. And now for the prophecy of this transfiguration parable. The risen and permanently glorified Christ still has his favorites. Do we not speak of the love of God in Christ for all men? Aye, but the Son of man has also his favorites, his intimate friends. These are they who have responded to his call, who have sought his immediate presence, who have adopted his ideals, developed his tastes, and share in his interpretations. These are they whom Christ has invited to a special privilege with himself as he sits down to the great high feast of the Kingdom of God upon earth.

1. To do this it becomes necessary to go apart—apart from the world in its hurry and strain of self-seeking and God-forgetting; apart from the ordinary avocations that magnify time and sense and the passing show; apart from the rush and the noise that are fatal to real meditation; apart, even, sometimes, from the otherwise intimate companionship of the home. Yes, we must come here alone with Christ and his other intimate friends if we would see and partake of his joy and his glory and hear the voice of the divine.

2. And this altar of intimacy and love must be in the mountain of high vision. The earth and the earthy must be put beneath us. For once we must gaze into the spiritual heights, and we must count it worth the cost to do so. There is grandeur, remember, only in proportion to high vision, and high vision means high climbing.

3. But, ah! when the vision comes, will not men fall on their faces and be sore afraid, even as Peter and James and John? Can we hear the voice of God in his unapproachable purity and holiness and not tremble and be dismayed? How shall we, poor sinners, stand before the power and the majesty and the glory divine? Ah, blessed be his name! the man Christ Jesus comes to touch you and say unto you in his sweet and tender tones: "Arise, and be not afraid." And forgetting the infinite distance still between us and God, forgetting the sad limitations of our own insight and purpose and accomplishment we lift up our eyes and see—no one, save Jesus only.

To-day, on this mount of privilege, if we see Moses and Elijah, the Law and the Prophets of God, and the glory that covers them all, and then see ourselves, in all the wreck and weakness and frailty of humanity, we shall surely fall upon our faces in sore dismay. But Christ, who invited you here, who brought you here, will touch you, and say in sweet and tender tones, "Arise, and be not afraid." And lifting up our eyes let us see no one, save Jesus only, the Saviour, the Lord, and the King of our lives, and the best beloved in all the world.—Rev. U. S. Bartz, D.D.

SPIRITUAL SUSTENANCE

"I am the bread of life," etc. John 6:35.

Man is sometimes referred to as the eternal triangle that even the round world itself cannot fill. The corners remain which only God himself can fill. As bread nourishes, builds and sustains the body, likewise Christ builds, nourishes, and sustains the soul. Let us dwell upon this truth briefly.

I. The simplicity of the symbol—bread.

To grasp the full meaning of the symbol it is well to bear in mind that bread in the East was characterized by a unique sacredness. During the late war we ourselves realized to a great extent the sacredness of ordinary bread—the dangers that were encountered, the hazards run in securing and conveying bread to the hungry multitudes. In view of the hazards run, many a seafaring man could veritably and reverently say over a cargo of wheat, "This is my body broken for you." In the ancient East this was peculiarly true of bread. It was a land more or less isolated. The source of supply was within itself. All life depended upon the crops. We believe

that this sacredness attached to bread had its source in the charge of Moses to the Israelites before leaving captivity. He informed the people that in Egypt they were able of themselves through artificial and mechanical means and through processes of irrigation to control the crops. But in the land that they were soon to occupy conditions were different. There, he said in effect, you will depend entirely upon God, upon the sunshine and the showers, to mature the crops. It will be similar to eating bread directly from the hand of God. In this way bread became the sacred symbol of God's watchful care over his people. It became sacred, so much so that it was considered sacrilegious to allow a morsel of bread to lie in the mire. It is in this manner that Christ would have us understand the full meaning of the symbol of bread.

II. Bread not a luxury but a necessity.

It is constantly needed. It is good to enjoy luxuries at times, but we must have bread. We become tired of most luxuries, but pure wholesome bread is something we never tire of. Furthermore many so-called luxuries are common bread colored and adulterated. Bread was the staple diet of the East. We eat bread with other articles of diet; in the East they ate other things with bread.

The truth involved is self-evident,—the constant need of Christ. Religion is not supplementary to life. As the physical man needs bread, so does the spiritual man need Christ. We need Christ in every phase of life's activities. In business? Yes. Without him we shall toil in vain, empty nets and keen disappointment will confront us on the morrow. We may fill our homes with exquisite upholstery, decorate our walls with costly paintings, and fill our coffers with gold to overflowing, but we must have the bread of life or we perish.

III. Bread must be personally appropriated.

If we are to be benefited it will not suffice to gaze at the bread from a distance and admire its whiteness and purity. It is only as it is partaken of, masticated, swallowed, and assimilated that it is transformed into physical sustenance in the form of red blood, bone, tissue, and muscle. It is possible to die of hunger within sight of a bountiful table, or (like those on a hunger strike) to clench the teeth and lock the lips and refuse to eat. Many are actually dying of spiritual starvation. The reason why many go about more dead than alive is that they are undernourished spiritually. They have too much religion to enable them to throw themselves into worldly pleasures with the abandon of a worldling, and too little to allow

them to enter fully into the joy of Christian service. They are undernourished. The popular cry during the late war was: "Eat less bread!" "Eat more bread!" is the clarion call of Christ to-day. "I am the bread of life!"

IV. Bread is beneficial only as its need is felt.

Herein is the sole reason why many leave the Lord's table dissatisfied. We have already partaken to the point of physical satisfaction of the things of this life. It is similar to a man sitting at a table loaded with food, who desires no food because an hour previously the keen edge was taken from his appetite at another table. Before there can be real satisfaction there must be a real, intense hunger and thirst after righteousness, a real sense of need. By prayer and meditation upon our condition and need only can this essential condition of soul be produced. Our convictions are far too superficial. If the Master's words mean anything, they mean that, unless Christ becomes part of us as food becomes part of and sustains the body, we are actually in a state of spiritual decline and death.

V. Wheat must perish to sustain life.

"Except a corn of wheat fall into the ground and die it abideth alone: but if it die, it bringeth forth much fruit." These were the words upon the Master's lips a week prior to his departure. It may be that the symbol of bread and wheat was chosen as an analogy because of the similarity of process whereby ordinary bread and the bread of life are produced. A grain of wheat must be buried in the soil, then rot, then force its way through the soil to engage in mortal combat with the elements of wind and rain and tempests. Then it is mowed, cut, thrashed, pulverized, kneaded, and baked before it can sustain life.

To-day about the Master's table, we not only refer to Christ as bread, we also commemorate the process whereby the bread was produced; his lowly birth, the bitterness of being misunderstood, maligned, persecuted, betrayed, crucified, and raised from the dead. It is thus that he has been productive of new life and rendered assimilable, become bread whereof we may partake and live. The words of Christ are not symbolical, but in reality we partake of him as spiritual food in such a way as he becomes part of us, just as the food we eat, and becomes spiritual sustenance to the inner man.—G. J. P.

WATCHING AT THE CROSS

"And sitting down they watched him there." Matt. 27:36.

Every scene and circumstance connected with the life of Christ is deeply interesting to us as Christians. Every step in his weary pilgrimage from Bethlehem's manger to Calvary's cross is surrounded with suggestive scenes and sacred associations. But the most hallowed spot of all is Calvary. It is there we see him in the agonies of the crucifixion, dying—dying for us. The place has a sad but sacred charm for us as we linger at the cross. We cannot but linger, for Christ crucified means everything to us. It is at the cross each Christian experiences pardon, finds new hope and gets his heart and life reënlisted in the service of his Lord. It is well for us frequently, if not literally, yet in a true sense, to revisit Calvary and "sitting down watch him there."

A friend told us of being one of a number of Christian travelers who recently met at Jerusalem. By mutual consent they went out together to the spot where Christ is thought to have been crucified. And on that "green hill far away, without a city wall," they spent a precious time in prayer and communion together. The thoughts that filled their hearts made their words but few; for they seemed to feel themselves standing under the very shadow of the cross. Christ's presence became very real to them, his crucifixion very real. But their hope through him became very real also. So it was with hearts overflowing with the sense of his love and of gratitude to him they spent the hour together.

We cannot witness the old scene really. Possibly few of us can even visit Calvary. Nevertheless, it is possible for us each to place himself or herself before the cross and "sitting down watch him there."

I. While in this attitude is a time for thought. We cannot sit at the foot of the cross without thinking—seriously thinking.

1. Our first thought is likely to be of our sins. The cross is the measure of sin. When far away from the cross our sins may seem small; but as "sitting down we watch him there," we see how exceedingly sinful sin is, because it was sin that put him there, and because we become conscious of the base ingratitude shown by us when we sin against such a Saviour.

2. Thus prompted, our thought is sure to turn to that of his

love. The cross is not alone the measure of sin, but also the measure of love. When we say

> "See from his head, his hands, his feet,
> Sorrow and love flow mingled down,"

we cannot help but say, "Was there ever sorrow like that sorrow? So, was there ever love like that love?"

3. Immediately there comes also the thought of our duty in view of both our sins and his love. The duty we are under to love him in return will impress itself upon us because love prompts love. "We love him because he first loved us." As "sitting down we watch him there" we are moved to love him, to give him our heart in return for his heart, our love in return for his love. Seeing him "lifted up" we are "drawn unto him." A strong impulse toward renewal of effort to live near, in close fellowship with him, also follows. We will, as we sit there and think, mourn our liability to forget so dear a friend, and resolve to cultivate intimacy with him through meditation and prayer and more careful study of his life.

II. But not only will we have these inner feelings and thoughts, but a determined resolve toward renewed activity and zeal in his service will be kindled within us. As the liberated slave girl said of the one who purchased her freedom, "I will follow him! I will go with him! I will serve him as long as I live!" so will we, realizing what Christ has done for us, and is to us, at once enlist in active efforts in the way of manifesting our appreciation of his sacrifice, our gratitude for his salvation, and our love for his love. We will say—

> "I will go where you want me to go, dear Lord,
> Over mountains, through valleys, o'er sea;
> I will do what you want me to do, dear Lord,
> I will be—what you want me to be."

Among the watchers at Christ's cross there were three groups, the unfriendly, the indifferent curiosity seekers, and the friendly. We believe that his death touched the hearts of all; but whether it did or not, let us, "sitting down to watch him there," place ourselves in love and sympathy and devotion among the friendly group.—H.

INVITED NEARER

"Master, where dwellest thou? He saith unto them, Come and see." John 1 : 38, 39.

In the sacramental service we receive an invitation to nearness with Christ. It is a glorious invitation to partake of nearer and more confidential communion with our Master.

I. About to accept his invitation let us begin with confession to him of our sins. "With my burden I begin; Lord, remove this load of sin." Let us tell him our waywardness, our coldness of heart, our neglect of his Word, of prayer, of fellowship. Keep nothing back. "He will abundantly pardon."

II. So near to Christ we will confide to him our troubles and sorrows, too. In this sacramental service the burdened and the afflicted are especially invited near and are assured of Christ's sympathy and comfort. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Cast your care on him, for he careth for you"—literally, "bears you upon his heart." Draw near, and tell him your troubles.

III. This is the precious invitation to those just beginning to follow Christ. Such are John and Andrew. Such is the case with many in this church to-day. You were asking, "Master, where dwellest thou?" You want to know him better. He invites you to the nearest and sweetest relationship: "Come and see." "Come, tarry with me a while; listen to my words; learn my spirit; know my desires; become intimate with me and the things of my kingdom." It is so he speaks to you—you who are just entering upon his service. Recite to him your fears; tell him of your longings and aspirations; make known to him your resolutions, and ask him to help you keep them.

IV. Some of the blessedness of being brought near. "I sat down under his shadow with great delight and his fruit was sweet to my taste. He brought me into his banqueting house and his banner over me was love."

1. Nearness. It is blessed just to be near him.

2. Rest. It means getting a rest that will refresh for going on to new endeavor.

3. Protection. Shade from the burning sun of temptation, affliction, etc.

4. Sweet fruit. Such as pardon, peace, power, assurance, joy, hope; indeed, sweet foretastes of heaven.—H.

CHRIST'S DESIRE FOR THE SACRAMENTAL FEAST

"With desire have I desired to eat this Passover with you." Luke 22:15.

Jesus eagerly desired to eat that Passover with his disciples. Wherefore? To have a quiet hour of fellowship with his own, whom so soon he must leave. He wanted to talk with them. (John 14, 15, 16.) He yearned to pray with them. (John 17.) He wished to establish with and for them that sacred memorial feast which we call the Lord's Supper; and that Passover would furnish the fitting occasion, the appropriate time. And besides all this, Jesus himself needed the comfort and strength which that last tender hour with his loved ones would bring, to meet the agony of Gethsemane just before him. And thus for many and poignant reasons the Lord Jesus had desired with great desire to eat the Passover with his disciples before his passion.

And now, in solemn reverence, I venture to declare as a divine fact, that Jesus has a like eager desire for this sacramental feast with us, his own disciples, to-day.

Does that seem a thing too wonderful to be true? Yet the holy Scriptures reveal to us this, that just as the Lord's Supper is the consummation of that Passover, so Jesus still has eager desire for communion with his own redeemed people, and specially at the sacrament of the Holy Supper.

This is a sweet, a supernal thought; but how may we know it is true?

I. We may know it, first, because Jesus Christ is the same, yesterday, to-day, yea, and forever: and this must mean in emotions as well as in character. His loving heart longs as of old.

II. We know it, second, because Jesus is still with his own beloved, now as in Jerusalem of old. "Lo, I am with you always, even unto the end of the world." (Matt. 28:20.) "Where two or three are gathered in my name, there am I in the midst of them." (Matt. 18:22.) And surely it would take from the Communion Supper its sweetest, sublimest meaning were it a feast without the presence of the Lord of that feast.

III. We know it, third, because we know that Jesus still loves his people, now no less than when he tabernacled with them on earth. For we also he prayed in that great prayer (John 17:20); us also he loves, if we keep his commandments (John 14:21). The Church is the bride of Christ, and with that bride he desires with great desire to have loving fellowship.

IV. We know it, fourth, because Jesus appointed the Holy Supper as a permanent trysting place of the loving soul with the loving Christ even "till he come." And that includes us.

Now, if Jesus is evermore the same, in emotions as in divine nature; if Jesus is still with us here on earth; if he still loves us as he loved his disciples then; and if the Lord's Supper is the special place where he keeps tryst with his loved and saved, may we not know it for a fact that still to-day as in Old Jerusalem he does feel an eager desire for this sacramental feast, where he holds loving communion with his Church, his Bride? And that Bride are we—we and every gathering of loyal, loving Christians in every land and in every age.

V. But if we may assure ourselves that Jesus indeed has such eager desire to commune with us to-day, what does that sweet and wonderful fact mean to us? Oh, that we be crushed and humbled in realization of our own utter unworthiness of such divine love!

And also that we now surrender our whole soul—love, desire, aspiration, will—unreservedly into his hands, to think, to know, to follow, to be, nothing but what he wants to find in us.

So come; come and meet the dearest Lord at his table and commune with him even as he desires! And blessed for our own souls shall be that experience!—R. C. Hallock, D.D.

THE MEMORY OF JESUS

"Remember Jesus Christ." 2 Tim. 2:8.

The test of greatness is whether the world is different because one has lived. Judged by this test Jesus is the world's greatest character, for his coming has done more to change the world for good than any other or all others combined.

One of the deepest desires of the human heart is to be remembered, not forgotten. Without this sense one would be an oddity.

The Lord Jesus had this in view when he promised the Holy

Spirit as one who would bring to remembrance all things that he had told his disciples. It was in his view, too, when he instituted the Lord's Supper and told them to "Do this in remembrance of me."

Paul was one of those who did this. "Remember Jesus Christ." And it is not surprising that he enjoined his young disciple, Timothy, and through him yet others, to "Remember Jesus Christ."

But you ask: "Wherein are we to 'remember Jesus Christ'?" Paul gives us several very plain respects in his urgency to Timothy in verses 7-13. He says:

I. Remember his life. "Jesus Christ, of the seed of David." Original from start to finish. Of a virgin by divine conception, sinless in manifestation, and marvelous in ministry. A real man and of royal ancestry by divine promise; both teaching and healing with authority. One having a human nature.

II. Remember his death. "Dead," and, strangely enough, "we died with him" too. A death utterly unique in atonement for the sins of the world, meeting every demand of divine justice by his sufferings and death in the place of sinners. Was ever anything like it? And do not forget, our living with Christ depends upon our dying with him.

III. Remember his resurrection. "Risen from the dead." Though "delivered up for our trespasses, he was raised for our justification." Rom. 4:25. "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4. God so evidenced his complete satisfaction with Christ's atonement for our sins. His resurrection proved the divineness of Christ's mission and the Christian religion.

IV. Remember his salvation. "That they also may obtain the salvation which is in Christ Jesus." When we think of Jesus we are mindful of God's people's complete deliverance from evil, past, present, and to come. All of this, with everlasting life, we obtain in Jesus Christ. We have good reason to "remember Jesus Christ," if this be true. He is the Purchaser and Giver of salvation.

V. Remember his glory. "The salvation which is in Jesus Christ with eternal glory." Not only is his the glory, but the heirs of salvation, the saved, are to share in the glory of their Lord; glorification, not only inwardly but outwardly, in body being made like Christ. The glory of Christ on high and at his coming his saints will share.

VI. Remember his kingdom. "For if we died with him, we shall also live with him; if we endure (hardship in his cause) we shall also reign with him" when he comes into his Kingdom, so long

promised and still looked for by his people. For he is coming again to reign, and we shall also reign with him, says the Word of God.

VII. Remember his faithfulness. "If we are faithless, he abideth faithful; for he cannot deny himself." He gives us his unfailing assurance. We can rely upon what he tells us; what he commands, what he threatens, what he urges, what he wills. He never fails them that trust their all to him, though we fail him times without number.

As you think, as you feel, as you will, as you judge, as you look, as you hear, as you speak, as you move and act, remember Jesus Christ! As you study, as you teach, as you learn, remember Jesus Christ—always remember Jesus Christ! Remember him, remember his love, remember his life, remember his teaching, remember his compassion, remember his resurrection, remember his salvation, remember his glory, remember his coming and Kingdom, remember his abiding faithfulness and trust all to him and brave all for him. Remember his Spirit and his intercession.

Dr. J. O. Reavis once keenly said: "Sin cannot live in the presence of Jesus Christ. What we need is a more unhesitating exposure of our life to Jesus Christ, bringing us where no cloud conceals the beauty of his face."

When you are misunderstood or misrepresented or reviled, disappointed or discomfited, disquieted or downcast, look up, beyond the hills, and remember Jesus Christ. He will sustain and inspirit and encourage and empower and understand and believe in you.

Keep the Lord Jesus in mind, have him in memory, think much of him, make mention of him. You need him and others need him more than anything or any one in all the world. In temptation and trouble of every sort, be sure you remember the Lord Jesus Christ. He can succor you as none else can, and he will if you trust him.

Lord Tennyson was once walking with a friend through his garden when the friend said to him, "What is Jesus Christ to you?" Tennyson pointed to a lovely little pansy growing at his feet and replied, "Just what the sun is to the life of that little flower, that is what Jesus is to me. He is my all in all." I pray that you may be able to say so too, as you, like him, "remember Jesus Christ."

Do you really know and believe in Christ? Do you think him worth while, that he is worth while to you? Wherein do you conceive him to be worth while to you in this life, at death, and beyond? Do you take account of him in the things or affairs of your life? Does he count for much, more than any one or anything else does to you? Do you actually have dealings with him? Are you on good

terms with him? Is he of any benefit to you? Do you expect anything out of the ordinary to come from your relation to him? To what does he amount in your life? Do you bank on him and his resourcefulness in the course of life's matters?

You cannot "remember Jesus Christ" as you ought unless you thus look to him, count on him, depend on him, defer to him, reckon him as your Saviour from sin and Lord of life. Belief on and obedience to him depend on knowledge of him. And you must not only know but "remember Jesus Christ." Only as he is in mind can you make mention of him. May the Holy Spirit enable you to do this!—C. O. M.

THIS BREAD

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." Matt. 26:26.

"I am the bread of life." John 6:35.

We have here one of the great "I am" sayings of Christ, so many of which are recorded in the writings of the Apostle John. Our Lord said in the synagogue of Capernaum, "I am the bread of life." What material bread is to the body, the Lord Jesus Christ is to the soul. And then he went on to the further lesson which at the Table in the upper room he taught by the symbol of the Communion bread, that his flesh, given for the life of the world, is the soul's food. He said, "Take, eat; this is my body": that is, it is Christ himself—not his doctrine, not his example, not his influence, not his religion, not his Church, but Himself—that is the Bread of life.

I. Bread is an essential article of food. Many other foods are not so; then can easily be done without. But bread is the staff of life. The soul requires Christ for its support—an object outside of itself. No man possesses spiritual life apart from him. "One thing is needful." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

II. Bread is a sacred thing. Its function is to sustain the life of the body; and the body is for the Lord. Some one tells how, on one occasion, as he was walking with Thomas Carlyle, who was then an old man, the philosopher stooped and picked up an old crust of bread, which was lying in the dirt. And he said, "Ah, this is bread. My mother taught me never to waste bread." Then he pro-

ceeded to talk wondrously and philosophically about bread. But if material bread is sacred, as representing all the wealth of the physical sphere which nourishes our bodily frame, how much more sacred is "that meat which endureth unto everlasting life," which the Son of Man offers to us!

III. Bread is the gift of God. The grain, at least, from which it is prepared is his gift. "Every good gift and every perfect boon is from above." Long ago in the Arabian desert God rained manna around the tents of Israel. And now, as the Lord Jesus himself said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

IV. The supply of bread is always plentiful. Other foods may fail, but bread does not. The Living Bread is not less abundant than the meat that perisheth. This also is found and used everywhere. Of the heavenly manna there is enough for all, and it is free to all.

V. Bread is the result of a process of preparation. The grain has to be reaped, threshed, ground into flour, and baked in the oven, before it can become bread. In like manner Jesus Christ had, as it were, to be ground in the mill of the most intense spiritual suffering and anguish before he could become the food of our souls. "It pleased the Lord to bruise him." "He was wounded for our transgressions, he was bruised for our iniquities." In token of this he broke the bread at the Table, before giving it to the disciples.

VI. Bread must be personally partaken of. Only the food that is actually used can allay the pangs of hunger. It is not enough to look at it, or desire it, or slightly taste it; one's food must be eaten, and digested, and assimilated. Believers are "partakers of Christ." He says to each of us: "Take, eat." If our Christian life is weak, it is because we do not take all that our Lord will give.

VII. Bread is used by every person daily. The Redeemer has taught us to pray for "our daily bread," because we need the staff of life every day. When he says: "Whoso eateth my flesh," he means that the eating is to be habitual. Like Israel in the wilderness, we are to gather the heavenly manna day by day. Provision for the journey of life—food and strength for the way.

VIII. To eat bread is pleasant and satisfying. At least it is so to every healthy person. We do not take our meals merely as a duty, but also as an enjoyment. To appease the cravings of hunger brings satisfaction and comfort. So is it with the Living Bread. Wherever

the Lord Jesus is received as the food of the soul, he is supremely satisfying. The true bread imparts and sustains life.

One of our poets tells us how on a sultry summer day, when all around appeared to be "thrice dispirited," he met a preacher looking overworked and ill, and asked him how he fared. "Bravely," was the reply, "for I of late have been much cheered with thoughts of Christ, the Living Bread." So be it with each one of us, both in all time of our wealth and in all time of our tribulation. Let us hear the voice of Jesus saying, "Take, eat"; "divide it among yourselves." "I am the Bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—C. J.

REMEMBERING THE LORD JESUS

"This do in remembrance of me. . . . This do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:24, 25.

In its true nature the Lord's Supper is a memorial ordinance. At least it is so first and most. Luke and Paul alone have recorded the words of institution quoted above. These words, however, were spoken twice by our Lord; and in the original they run literally thus, "This do in order to my remembrance." The Redeemer was on the eve of his departure out of this world unto the Father and his heart is full of the loving desire to be remembered. He wants to live in the love of the eleven, and of all those who shall believe on him through their word. It is now nearly nineteen centuries since the Ascension, and still he wishes his memory to be cherished.

It has been said that the mass of mankind, whose lives are in the past, is divisible into three classes as regards the bearing of their lives upon the present. First, there are those whose lives are forgotten. They were born, and lived, and died, and left no memorial behind them. Many of them served their own generation by the will of God, but no record of their useful lives remains. They have passed away like the leaves of the forest. Such is the destiny in store for the great mass of the present generation. We shall not only die; we shall die out. Secondly, there are those whose lives are historical. Such constitute an exceedingly small minority of the race, yet they are a distinct class. We all know that there are names of men and women that shall live as long as literature lasts. Thirdly, there are

those whose lives continue to be influential. The number of such is smaller still than that of the preceding class. But there are those who lived long ago, whose names are more than historical, and the influence of whose lives determines the moral condition of nations and communities to-day. Among Biblical examples of such men we may mention Abraham, Moses, David, and the apostle Paul.

To which of these three classes does Jesus of Nazareth belong? To none of them. He is more than a historic personage. He is also more than a historic personage whose life continues to be blessedly influential in our age. His influence upon the human race is absolutely unique. He constitutes a class by himself. Jesus is also vastly more than the Author of the civilization which belongs to the Christian era—the noblest form of civilization which the world has seen. All these achievements ensure that he can never be forgotten; and yet it is not for these that he calls upon us to remember him.

We must consider that to "remember" as a moral duty is not merely to recall the past and place it before our mind's eye. It means, along with this, to be mindful or careful of present relations and obligations arising out of the past.

I. The Lord Jesus wants us to remember, first of all, that he is our Saviour from sin and death. He says, "This is my body, which is broken for you"; "This is my blood of the New Covenant, which is shed for many for the remission of sins." He is engaged constantly in heaven as his people's Advocate. He is pleading continually the efficacy of his atonement. And "there is therefore now no condemnation to them that are in Christ Jesus."

II. He wants us to remember also that he is the Giver and Sustainer of our spiritual life. Not only are his people in him in order to their justification: he is also in them in order to their sanctification. We become by our faith united to him, and are filled with God in him. The believer can say with the great Apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The sacramental words, "Take, eat," "Drink ye all of it," express the same great truth which our Lord unfolded to the Jews in the synagogue of Capernaum: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Christ, dwelling in the soul by his Spirit, is the Author of all right thinking, pure loving, and

holy living. He is the Epitome of the believer's life: "To me to live is Christ." He is also the Source of value in the summation of its final results: "To die is gain."

III. The Lord Jesus wants us to remember that he, dwelling in his people's hearts, is the Hope of glory. He not only delivers us from the guilty past, and renews our hearts in the present; he provides also for our eternal future. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The saint's life of future blessedness rests upon him as its Author and basis. It is grounded first of all upon his objective work: "It is Christ that died." And it reposes also upon his subjective work—the process of sanctification carried on by his Spirit within the heart. The Communion Table shall continue to be spread "till he come"; and then his people shall be received up in glory, and shall drink "new wine" with him in his Father's Kingdom amid the joy of a perfect salvation.

IV. The Lord Jesus Christ calls us expressly to remember him in all these relations when we sit down at his own Table. And the purpose of thus realizing the blessings of redemption is to preserve us from forgetting them when we are engaged in the ordinary pursuits of life. Devoutly to "do this in remembrance of" him will prove more and more helpful to us in our endeavor, "Whatsoever we do, in word or deed," to "do all in the name of the Lord Jesus." To the Christian, every ordinary meal should be sacramental, and he ought to perform the commonest duties of life "heartily, as to the Lord." We are to carry the same sacred motive which brings us to the Communion Festival into all our acts and engagements, and to do these also "in order to his remembrance."—C. J.

THE NATURE OF THE LORD'S SUPPER

1 Cor. 11:23-26.

The sacrament of the Lord's Supper is:

I. An act of remembrance. When our Lord gave the bread and wine to his disciples he said, "Do this in remembrance of me!", and when they are given to us we receive them in remembrance of Christ. We know in common life what a value we put upon any token of affection, on a book, ring, or picture, which has been given as a memorial by some dear departed friend. It becomes sacred in pro-

portion to our love for those who gave it, and when that love is strong we care far more for it than for other things of incomparably greater value. Now, this act is a memorial or remembrance of Christ; an outward sign to show how much we love him. He is in heaven at the right hand of God, so that none can see him; but, while the world rejects him, we remember him; and when we receive that bread and wine we set to our seal that he is our soul's beloved, that we live on his grace and can never forget his mercy.

But we do not merely show our remembrance of his person and character. The Communion is especially a remembrance of his death. It was appointed on the very night before his crucifixion, and the broken bread represents his body crucified, while the wine is a figure of his blood so freely shed for our sins. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come." Now, there never was an act so full of love as that. The world's whole history contains nothing like it; for then the Son of God endured the curse of rebel man. Nor did anything ever done so closely affect our deepest interests. Our whole hope of eternal life depends on what he then endured for us. Had he not suffered in our stead we had all surely perished; but now because he has borne that curse which we deserve, believing in him we are no less surely safe. Never, therefore, must that death of Christ be forgotten or disregarded by the Christian; it is our hope, our life, and only source of peace.

II. It is a means of spiritual food and sustenance. The soul requires to be fed as well as the body, and without food the one will die quite as quickly as the other, for neither soul nor body has life in itself. And as the body lives by outward food so the believing soul feeds on Christ. He is the living bread which came down from heaven, the heavenly manna provided for his people throughout the wilderness. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." Now, the sacrament of the Lord's Supper is a divinely appointed means whereby believers feed on Christ. We do not mean that there is anything particular in the bread or in the wine, anything remarkable or mysterious in the elements received which conveys a blessing; for they are nothing more than plain simple bread and wine, which nourish the body and that only. But when with the lips we receive those elements in faith, the Holy Ghost within the heart is graciously pleased to pour life into the soul.

If a person were showing a gallery of pictures he might say,

"This is St. Paul," "This is St. Peter," and "This is St. John"; and he would mean thereby that those pictures on the canvas were representations of the persons whose names they bore. So, again, when our Lord said, "I am the vine," and "I am the door," he did not mean that he was a real vine, or a real door, but that the vine and door were figures and emblems of his offices. Just so in the Lord's Supper, when he said, "This is my body," and "This is my blood," he did not mean that the bread and wine were changed into real flesh or real blood, but that they were signs and emblems of his sufferings and sacrifices, of his body broken, and his blood so freely shed for man.

It is not, therefore, from any mystical property in the bread and wine themselves that we expect a blessing, but from the gift of the Holy Spirit to those who receive them in obedience and faith. In the way of his judgments we wait on Christ in his appointed sacrament and trust to him by his own Spirit to nourish our souls with saving grace. We do not expect to feed in any literal, carnal, or material manner, but we do expect that while with the mouth we receive the bread of faith our souls will spiritually receive Christ; and when with the lips we drink the wine, the heart will be made by the Holy Ghost partaker of all the benefits of his blood shed.

Thus to hungering and thirsting souls the Communion becomes inestimably precious. When we feel our weakness we rejoice to come before him that we may be strengthened with might by his Spirit in the inner man. When we know that without Christ we must perish we count it our highest joy to wait on his love, as he has told us, that the fainting soul may feed on him by faith. Is it then the desire of your heart thus practically to feed on a Saviour? Is there in your soul a sense of such necessity, and an earnest longing to be satisfied with the fullness that is in Christ Jesus? If so, come at once to the Lord's sacrament. You may not perhaps experience the deep emotion which some describe nor enjoy those heavenly aspirations which you know should fill your heart. But let not this dishearten you. The bread of life is for hungering souls, and if you were already satisfied you would no longer hunger for grace. You must not therefore allow your necessities to keep you from the mercy-seat, but must rather carry them thither as an argument and plea for mercy. You must not stay away from the means of grace because you deserve them not, but as a hungering, thirsting, fainting, conscience-stricken sinner you must accept them freely and persevere in them steadily till God's own time comes for the fulfillment

of his own promise, "Blessed are they which hunger and thirst after righteousness, for they shall be filled."

III. There is a third point of view in which the Lord's Supper is presented in the passage, viz., as a foretaste of the marriage supper of the Lamb. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The line of sacraments forms, as it were, the long chain connecting the first and second advents, and each celebration has a reference both to the present, past, and future. To the present, for we cast the sins and burdens of the day before the footstool of a present Advocate. To the past, for the heart is full with the thankful recollection of his death and passion, by which alone we obtain remission of our sins. And to the future, for our present delightful communion is a faint but true image of the blessedness of that glorious hour when the whole company of God's elect shall be gathered in to the marriage supper of the Lamb. The sacraments are very peaceful, but they are not to last forever. They are to be observed for a given time, till the Lord come. Then—

"Faith will be sweetly lost in sight,
And hope in full supreme delight
And everlasting love."

We now bow down to hold communion with Christ, but then we shall behold him as he is, in all his love and all his majesty. We now meet with God's people in the affectionate sympathy of a common faith, but then we shall reign with the vast multitude of God's chosen saints in the triumphant fellowship of a common glory. And to those who long for the reality there is delightful encouragement in partaking of the figure. They then lay hold on the chain that reaches across the long interval which separated the advents; they take to themselves God's emblems, and receive them in faith as pledges and tokens of the final fulfillment of his promises. They feed now, as ransomed sinners, around their Father's table in bright anticipation of the blessed hour when as glorified saints they shall take their place at the marriage supper of the Lamb.—E. H.

THE KEEPING OF THE HEART

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

In the Holy Scriptures the term "heart" everywhere is used to represent the inner nature, the moral quality of man, the seat of purposes and passions, of loves and hates, of choices and determinations. In this sense it is used in the verse, "As a man thinketh in his heart, so is he." Perhaps the word character more nearly than any other stands for the whole content of the word heart in its biblical meaning. Character, it has been said, is what we are in the dark. Reputation is what we are in the light.

Reputation is precious—far more so than some people think. "A good name is rather to be chosen than great riches." It was "a decent respect for the opinions of mankind" that prompted the fathers of our Republic to explain their course in the Revolution. So, had this proverb said, "Keep thy good name with all diligence," it had been wise counsel.

But there is something worth so much more than reputation that the text advises us to keep it "above all other keeping." Indeed, the advice is even stronger than it reads with this phrase thus intensified. It is an exhortation to guard it above all other guarding. Then it must be either a treasure of which we may be robbed, or a disputed territory upon which an enemy looks for a chance to dispossess us. It is both. The heart—character—conscience—whatever we may call it—is at once a possession and a position, a treasure and a fortress; perhaps we do well to say it is a treasure in a fortress.

"Keep it," says the proverb. Give up all else, if necessary, but keep this; for out of it are the issues of life. Keep thy body, for out of it are the issues of health. Keep thy mind, for out of it are the issues of knowledge. Keep thy purse, for out of it are the issues of wealth. Health, knowledge and wealth—are not these the issues of life? We must find out how God thinks of life. How does he think of it? Look at Christ. Get his definition of life. It is not length of days. He threw away his life as a little thing. It is not culture. It is not houses and lands. He had none. The only tax he had to pay was a poll tax. What did life mean to him? It was a word as wide as humanity, as long as immortality, as high as heaven's Great White Throne. To him life had eternal meanings; life here on earth was in fact a "cross section" of eternity.

I. Out of the heart are the issues of life. Destiny is of the heart. How necessary then to keep it, to guard it. But we cannot guard it alone. Can one man guard the Kohinoor? A company of British guards is ever around the case that contains it, in the Tower of London. Great treasures must be greatly guarded. None of us can keep his own heart. Many have tried and failed. Out of our failures, our moral failures, we are driven to God. He is a great Keeper. That is one of his many names. Our hearts are among the things we commit to him "against that day." Against what day? The judgment day—the day that shall reveal the secrets of all hearts.

II. But a kept heart does more than commit itself to God. It subjects itself to oft inspection. It prays, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me, and lead me in the way everlasting." This word "search" is a very intense one. It means "to dig deep." Does God need to "dig deep" into our hearts to know us? No; he knows us inwardly and utterly; but we can know ourselves only by his searching. "In thy light shall we see light," says the Psalmist. "Know thyself," was the philosophical adage of Thales. How can we know ourselves so well as by subjecting ourselves to the searching light of God?

It is easy to deceive one's self as to his true moral state. There is a species of self-deception that has the quality of self-hypnosis. There was Samuel Pepys, an officer in the Admiralty under Charles II. When he died, people said of him he was a good citizen, a faithful officer, a moral man of many admirable qualities. But he left a diary written in shorthand and a century and a half after his death it was decoded, and what a revelation it was! He had written down his secret as well as his open deeds, sparing nothing. He never meant that it should be read by any other eye than his own. He made bare his heart, and with all his estimable qualities as an officer of the Crown, his heart, as he reveals it, was both selfish and sensual. One cannot help wondering if ever he reviewed that record, and if so, how he escaped self-loathing and disgust. How mean and sordid it looks in print! He was a good reporter of his own inner life, but did he ever look at it with judicial mind? It is a good thing for us often to sit in judgment on ourselves. And this we can not better do than in the spirit that seeks to acquire God's viewpoint and God's judgment of the heart.

"There is now therefore no condemnation to them that are in Christ Jesus." No condemnation? That means no judgment! Is

it so? Is our judgment day passed when we pass from death unto life in Christ? It is, and it is so because they who are in Christ daily submit themselves to God's judgment.

III. Is there any process so searching as that which attends the Sacrament of the Lord's Supper? It is in a sense an inspection. Here we present ourselves before the Great Commander. He knows whether we are in soldiery habit and soldiery attitude. He knows how adequately or inadequately we are equipped. To prepare for the Sacrament is itself a sacrament of heart-searching.

IV. But it is more than an inspection. It is more than a searching. This Sacrament, spiritually employed, is an act of heart-separation, of heart-cleansing. We bring here tempers we may keep with us; dispositions; prejudices, mental and moral obliquities. There is a sense in which the Lord's Table is a place of surrender. We may make it such to-day. We brought to this place burdens we should no longer bear, thoughts that are poisoning our lives, memories that "blight and burn." If we keep these, we cannot keep our hearts, and our hearts we must keep by God's help, and in Christ's presence, above all keeping.—C. C. A.

THE INNER CIRCLE

"Now there was leaning on Jesus' bosom one of the disciples, whom Jesus loved." John 13:23.

In studying the life of Christ we cannot but note that some of his disciples sustained a closer intimacy with him than others. We are told that he "ordained the twelve that they should be with him." But even within the twelve there was a smaller circle of "three" who were closer to the Master than the rest. These three were Peter, James, and John. They were with him on the Mount of Transfiguration and "saw his glory," they were with him and heard the words of power with which he raised the daughter of Jairus, they were with him in the dark shades of Gethsemane and shared his grief. Of these three there was one who was closer to Jesus than the other two; that was John, who seems to have enjoyed the distinction of being the most intimate friend of Jesus while he was here on earth.

I. It was John who painted for us in his Gospel the sublime portrait of the inner life of Jesus. This Gospel contains more of the

identical words of Jesus than the others; in this Gospel we have revealed to us the very heart of Christ.

From John's hand we have those splendid Epistles that present to us the highest type of Christian living, letters which seem to have been written in the very atmosphere of heaven and which are redolent with the rare odors of celestial purity and love.

It was John, the "beloved," who leaned upon the Saviour's bosom during the hour of that last sad meal in the upper room, and to whom Jesus in a whisper pointed out the traitor. It was to John, standing near the cross, that the dying Jesus turned as to a true and trusted friend and said, looking toward Mary, "Son, behold thy mother." It was John who first recognized Jesus on the shores of Galilee after his resurrection, and said, "It is the Lord." John seems to have known and understood Jesus better than the rest, and to have been Christ's most intimate friend.

II. As it was in the days of the disciples so it has ever been in the history of the church, some souls have sustained a closer intimacy with Christ than others. There comes to mind the name of Thomas à Kempis, who wrote that classic book of devotions, *The Imitation of Christ.* Then there is Bernard of Clairvaux, that saintly monk, who composed the hymn:

Jesus, the very thought of thee
With sweetness fills my breast,
But sweeter far thy face to see
And in thy presence rest.

Then there is Count Zinzendorf, who said, "My one passion is Christ," and Madame Guyon and Bishop Fénelon, the Pietists, and Henry Martyn, the missionary, whose one desire was "to burn out for Christ," and David Brainerd, George Muller, Jennie Casseday and other of the saints, "of whom the world was not worthy."

As it was the blessed privilege of the Apostle John and of those rare and beautiful souls to come very close to Christ, to lean upon his bosom and to hear the very beating of his loving heart, so it is the blessed privilege of any of Christ's followers to-day to come into an estate of the closest and sweetest intimacy with their Lord and Master. Christ's great heart is just as open to-day as it ever was, we may still hear him saying, "Him that cometh unto me I will by no means cast out."

It is a very evident fact that there are many different grades of

Christians. Some follow "afar off," some come closer, a few "lean on his bosom." It is worth noting that those who live closest are the happiest, the most contented and the most useful of his followers. Our holy ambition should be to dwell in "the inner circle."

III. How attained? This intimacy is not something that may be bought for a penny. It is not the privilege of a week's or a month's or a year's mere acquaintance with Christ. It is the crowning blessing of a Christian desire, the right fruition of Christian hope.

At the very entrance to the way stands the gate of entire self-renunciation and surrender. "There must be full surrender before there can be full blessedness. God admits you by the one into the other."

Having passed through the gate of entire consecration, we find many radiant angels waiting to bring us closer to Jesus.

1. First there comes to us the Angel of Prayer with the golden key of promise in his hand, saying to us, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Prayer is talking with Jesus. We never can know him if we do not talk with him. Continual conversation with him brings us into closer fellowship with him.

2. Another angel that brings us closer to Jesus is the Angel of Service, who comes bearing in his hands a yoke, saying, "Take my yoke upon you and learn of me and ye shall find rest unto your soul." Were you looking for Christ when he was here on earth you would have found him among the sick and the sorrowing and the sinners who needed him most. If you want to find Jesus now go out into the highways and byways of lowly service and you will find him there.

3. Still another angel that brings us nearer to Jesus is the Angel of Suffering, who comes carrying a crown of thorns and saying, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." You never really know Jesus until you know "the fellowship of his suffering," until you have helped him to bear his Cross to Calvary. We must die with him if we would live with him.

4. The fourth angel that brings us nearer to Jesus is the Sacramental Angel, who comes bearing "bread and wine" and saying, "This do in remembrance of me." Jesus is very near to us in the holy hour of the sacrament. His disciples have the privilege of being guests at his table, and it was there that John, "the beloved," leaned on his bosom.

5. There is one other angel which brings Christ's followers near to him. He has not come to you yet, nor to me, but he will come some day, it may be at midnight, and it may be at noon. That angel is the Angel of Death and he comes bearing in his right hand a crown of life and in his left hand a palm of victory and saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—W. E. B.

COMMUNION CONTINUED: SUNDAY EVENING SERVICE

"They constrained him, saying, Abide with us; for it is toward evening, and the day is far spent; and he went in to tarry with them." Luke 24: 29.

Like these disciples on their walk to Emmaus when we have the Saviour's company a little while we will not be contented until we have more of it. Some liquors men drink increase thirst. Never is the Christian tired of Christ's company. Love's logic is always ready with a plea, "Abide with us, for it is toward evening."

The suggestion also comes that if we would keep Christ with us we must constrain him. Christ will not intrude where he is not wanted. The question then becomes one as to how we can keep him with us.

I. First, allow no rivals in your heart. Christ will never tarry in a divided heart. Be sure of that. He must be all to us or nothing. "Ye cannot serve God and mammon." Let us be watchful that we love him with an undivided love and serve him with unvarying delight.

II. Retain no darling sin. Charles Spurgeon once said, "A little evil will spoil our peace, just as a small stone in one's shoe will spoil his walking." Many people lose Christ's presence through the indulgence of what they call little sins.

III. Make your heart a fit temple for Christ's indwelling. Out with the money changers and all unholy traffic. Give no place to the things that defile the body or degrade the soul. Keep the heart clean; the mind pure. Make your heart not a place for harsh and warring sounds, but make it indeed a house of prayer. If it is made a fit place for Christ's presence he will come and make his residence in the temple of your soul.

IV. Give him goodly entertainment. Make the entertainment

suitable for such a Guest. Cleopatra entertained Marc Antony with a feast beyond price. Pearls were melted in the wine, and every lavish expenditure was made to impress him with her welcome. Such is not what Christ asks of us, but that we should receive him joyfully, and perform the duties that will invite his approval.

V. Furthermore, do not fail to trust him while he is with you. Make him your confidential Friend. Keep no secrets from him. Confess your faults to him. Assert your love to him, and let him know that you accept his.

VI. Lastly, notice some of the special blessings of having him with us.

1. Companionship. We cannot feel alone when he is with us. "I will fear no evil, for thou art with me."

2. Quickening of our love. Our hearts will burn within us as he talks with us by the way. We will forget our troubles and find our faith strengthened, our love quickened, and our hope cheered by the fact that we have his presence with us. Let us constrain him to tarry.

"Tarry with me, O my Saviour,
For the day is passing by;
See! the shades of evening gather,
And the night is drawing nigh."

This is the evening of our Communion Sunday. We have enjoyed Christ's presence with us. Let us constrain him to abide. May we all have the blessedness of such communion, such communication, as we have had with Christ to continue.—H.

WHY SHOULD WE COME TO THE LORD'S SUPPER?

I. We should come because the Lord Jesus commands us to come. To all who love him he says: "This do in remembrance of me." In another place he says: "If ye love me, keep my commandments." You know it is not very hard to obey those whom we love.

II. We should come because it is profitable for us. It will surely do us good if we come in the right way.

Do you ask what good it can do us? Our hearts are worldly, our memories are poor, our love is changeable; we are actually in danger of forgetting Christ and his great love. This feast is to remind us of Christ. Here at the table everything speaks to us of

our crucified Saviour. When we look upon the bread we think of his body broken for us; and the wine poured out makes us think of his precious blood shed for us. We are reminded of the cross with the suffering Saviour stretched upon it. We remember that our sins caused his sufferings. And how great was the love of God the Son to be willing to suffer!

When we remember all this I think it will lead us back to Christ, if we have wandered away. And after each Communion it seems as if we could not help loving Christ more. If it has this effect, surely you can see what good the feast will do us. For our greatest need is more love to the Lord Jesus.

III. And then we get better acquainted with Christ at these feasts. Satan would like it better if Christ always seemed to us as one very distant; as a great God afar off in heaven, and one whom we must fear. But Christ would have us look upon him as a near and dear friend, whose heart is full of love to us, and who is willing always to hear and help our need even more freely than to the very nearest and dearest of earthly friends. He comes very near to us in the Communion and speaks to us in words of tenderest love. The nearer we can get to Christ in our daily life the safer and happier we shall be. Did you ever think what a happy man Enoch must have been? The Bible tells us he "walked with God three hundred years." Do you understand what that walking with God means? It means to remember God in all your thoughts. It means to try to please him in all you do. It means to try to love him with all your heart. It means more than this. I cannot tell you all it means. Ask God to tell you in your daily life what it means. But this I know, it is the happiest life one can live.

IV. I must give you another reason for coming to the Communion. It is a badge of discipleship. By our coming we are known as Christ's followers. Are we ashamed to be known as his? Ashamed of Jesus! I hope not. The wonder is that he is not ashamed of us.

But perhaps you are afraid to be known as a disciple—afraid that you will not always be able to act as a Christian should.

This is a wrong feeling. Jesus tells you to come, and he has promised to give you all the help you need. You need the help that the Communion feast gives.

Perhaps you think you are unworthy to come. So you are. And you always will be. But the Lord spread the table for the sinful and unworthy. "Lovest thou me?" he asks. And if you love him he

makes you welcome. He loves the sinner, but he hates his sins. And so we must ask him to wash away our sins, and make us ready to sit with him at his table.

IN THE UPPER ROOM

Acts 1 : 12-14.

I. The upper room of harmony.

Sometimes we hear of two people professing to be Christians who refuse to have any dealings with each other. They rather boast of the fact that they "do not speak." Such a spirit is utterly antagonistic to that of Christ. Where it is present love can find no shelter. This is so well known that it seems idle to mention it; yet the very existence of strife among those who should be brethren calls for a renewed emphasis beyond the necessity of living in brotherly harmony.

Luke tells us in clear language that those disciples of Christ were with one accord. How different from the Passover feast so recently enjoyed! Peter did not now manifest a desire to be the first in the company. John and James had recovered from their desire to obtain the best berths in the new government through sinister methods. No one thought of twitting Thomas because he had refused to believe in his Lord's resurrection. Nothing was further from the mind of any disciple than to ask Peter when he was going to deny Christ again. All was harmonious. There was a unity of desire and purpose among them. The man who would speak disparagingly of his brother was some place else. Even the remaining sons of Mary who had battled long to be born into the newness of life and to reach the point of faith in Jesus as the world's Saviour were in the upper room engaging the time in sweet harmony with the rest.

The greatest force for God to-day is the harmonious church. Where there is bickering, back-biting, and slander, whether in secret or in the open, God's name cannot receive the reverence which justly belongs to it. The energy which should be put forth to advance his cause is consumed in the devouring of one another. If Christ is the chief one in the church and every member is vitally related to him they will entertain the right kind of relation to one another.

II. The upper room of prayer.

If prayer had been omitted from the upper room it would seem to have been an idle waste of time to repair to that place. Luke says that all those continued in prayer and supplication. This was in accord with the instruction of Jesus. They were to tarry at Jerusalem until the enduement of power. Without doubt, they were enjoined to pray and to supplicate. With prayer omitted it is doubtful whether there would have been any need to write the second chapter of Acts. But with prayer engaged in there occurred the release of spiritual forces which ever since have governed the world. The church which does not pray does nothing else. The man who does not pray is not to be counted on.

Not only must there be continual prayer, but there must be faith in prayer. The disciples at this time were freshmen in the college of prayer. They tried to be obedient, although not able to enter into the spirit of the Master. This we learn from a later incident when Peter was in prison. The disciples were gathered together in a certain home praying for his release. That was right. They should have prayed. God heard their prayer and answered it at once. Peter stepped forth from confinement, made his way to the prayer-meeting room, and sought admittance. That was right. When God answered the prayer he did just what was desired. But, on opening the door, the prayers would not believe the evidence of sight. They were praying for Peter in prison. Certainly this man who was knocking at the door could not be Peter! The element of faith was lacking. They did not believe they would obtain what they were asking for. That is the chief difficulty with most of the prayers to-day. Petitions are offered by the millions. All of them are answered in some way, but many of us are living out of harmony with God to such an extent that direct answer to our prayers is an overwhelming surprise.

It is like George Stuart, the philanthropist, who was at the head of the Christian Commission during the Civil War. Just after the battle of Gettysburg, when medicines were needed, he telegraphed to the merchants at Boston and asked if he could draw on them for $10,000. In a few hours came the reply flashing back, "Draw on us for $60,000." Stuart was as much surprised as were the people who prayed for Peter's deliverance; as much surprised perhaps as we would be if God should see fit to answer one of our feeble petitions.

III. The upper room of work.

The disciple who seeks the upper room simply for the fellowship,

that is, to feel good, and has no purpose beyond is wasting his opportunities. He should seek equipment only to use it in doing the will of God. The disciples had not been alone very long until they chose a man to fill the place which had been vacated by the treason of Judas Iscariot. Too many local churches now grieve over the backsliding of a certain man, or bemoan the fact that the church is going to break up. What they should do is to go to God in prayer at once, then go to work in earnest and supply the place that has been vacated. There is nothing like good, honest, careful work to keep the machinery of the church operating without friction.

IV. It proved to be the upper room of power. Pentecost followed.

HOW SHALL WE COME TO THE COMMUNION?

We must come with preparation. This is no common meal. It is the Lord's feast. If we were going to dine with a king we would inquire beforehand how we must dress, and how we must behave. So when we come to the table of the King of heaven we must make the same inquiries.

I. First, what shall we wear? In the olden time garments of great beauty were provided by the one who gave the feast. Those who came to the feast found a garment waiting for them, and all they had to do was to put it on.

So it is with us. The Lord Jesus has provided a garment for us; it is the robe of his righteousness. All we have to do is to put it on. You understand what I mean. We know we are covered with sin, so we accept Christ's righteousness, and it covers us like a garment. And when the Master of the feast comes to look upon us he sees not our sins, but our Saviour's holiness, and he makes us welcome at his table.

II. But we need a preparation of heart as well as a suitable garment. We do not want to rush in thoughtlessly from our work or play and sit down as we would do to our home table.

You notice that the invitation is given some days before the feast, that is to give us time to make ready. We want to think about it for several days. You know if you have anything pleasant in prospect the more you think about it the more you long for it. And it will be well if thinking about this feast shall make us long for it.

1. Pray much for the Holy Spirit to prepare you by quickening your cold heart.

2. Pray for humility. You have nothing to make you proud. True it is a great honor to be invited to sit at the table of the King of kings. But you know very well that you do not deserve this honor; and therefore you have nothing to make you proud. It becomes you to be humble. God loves humility; he gives "grace unto the humble," but "resisteth the proud."

3. Pray for more faith. You have some faith. Thank God, for it is his gift. With the hand of faith you have grasped Christ, and Christ has saved you. You were sinking in your sins, and your cry, "Lord, save, I perish," brought Jesus to your relief. But your hand trembles so that you are afraid you will let go of Christ; pray for stronger faith.

4. Pray for more thankfulness. Remember all God's mercies toward you. You are in great danger of forgetting them. Think of the daily mercies that descend as silently as the dew. Think of the special mercies that have been shown to you, and let this review make you grateful to God; and let this be the language of your heart—"What shall I render unto the Lord for all his benefits toward me?"

5. Pray for more love to the Saviour. You love him a little. Be thankful for that. If there is a little spark of love God's Spirit can blow it into a flame. The best way to get more love to the Lord Jesus is to think about his love for us. We can hardly help loving those who love us. And who loves us like Jesus? His love is unchanging and everlasting. Remember and forget not that even though your love to Jesus changes, his love to you knows no change: "I have loved thee with an everlasting love."

And when you pray for these things which you need for the feast remember who has said, "Ask, and ye shall receive."

THE BEQUEST OF JESUS

"Peace I leave with you, my peace I give unto you," etc. John 14:27.

It is a custom of human society that any one about to depart from this world arranges his affairs and divides his goods among those whom he loves and is to leave behind. He makes his will, and wills in this matter have to do with things that can be seen and held

in the hand. Those that receive a portion count themselves fortunate, those that are passed over make complaint, and many people watch what becometh of a man's possessions when he and they are parted forever. No one is released from this last duty except he who has nothing, and, therefore, it soundeth like a paradox to say that Jesus also made his will and was careful to bequeath his goods to his friends. For was there ever any man poorer than Jesus after he had finished his work and was ready to die? The cottage at Nazareth with its slender furnishing had long been left. For his prophet labors, his teaching, and his healing, Jesus received nothing. His only home for the past three years had been strangers' houses or the mountain-side. Pious women had given of their substance to support the little fellowship. A miracle had to be wrought wherewith to pay the Temple tax. The scanty peasant garments Jesus wore would belong to his executioners. No man hath ever lived or died with fewer earthly goods than the Master.

It is good for us to remember the condition of Jesus and the will which he made in order that we may lay to heart that there are two kinds of goods—treasures which perish in the using, and treasures which no moth can touch. One might not have a single piece of gold or silver, and yet have achieved a name which carried with it power, honor, glory, and this he could leave to his children. Here then was one possession with which Jesus did endow his family, and afterwards Peter and John found that when silver and gold were worthless marvelous deeds of mercy could be done in the name of Jesus of Nazareth. One may also have fought the battle of the soul so bravely as to have attained to high virtues, and they that follow after inherit his character. So it came to pass that John lived in such intimacy with Jesus that he caught his likeness and the very tone of his words. It also happened that one made a great discovery in his life, and has confided it to certain associates to be their portion beyond all riches. And our Master having found out the deepest and dearest of all secrets—the way of peace—did give it into the hands of his friends, and all the world were a poor price to offer for peace.

One can only give to another what he has owned himself, and as soon as Jesus makes his will and leaves peace to the twelve, it comes to our mind that he has endowed them with the chiefest good, and has given, what beyond all men that ever lived, he himself enjoyed. He had neither houses nor lands. One other thing he did not have, unrest.—Rev. John Watson, D.D.

PERPETUAL RECOLLECTION

"This do in remembrance of me." 1 Cor. 11:25.

One of our religious teachers speaks much of what he calls the doctrine of "perpetual recollection." And is it not a good doctrine, a useful and helpful doctrine? It is good to remind ourselves constantly of some things, for example, of whose we are and whom we serve, what we were and what we may become. "Give me a great thought," said one, "that I may die with it." He wanted a dying pillow that would be soft and easy. Better far is it to have a great thought by which to live. "The recollection we need is the fixed thought of the redeeming God carried into all things. It is the calm, collected mood of those who set the Lord always before them." That was doubtless one of our Lord's ideas in instituting this supper. The doctrine of the Lord's Supper might well be called the doctrine of "perpetual recollection." It is certainly a great thought. Yes, this table gives us a thought to live by; it brings us to the source of life in Christ.

I was reading of a man in London not long ago who had a bit of board in his house. It had a history. Asked about it he told this story: "They pulled down the old chapel," he said, "and I went in and sawed it out. It was the board from the kneeling part of the Communion rail where I was kneeling when God spoke pardon to my soul. Whenever the devil comes and says, 'It was all a delusion,' I say, 'Never': I up at him with the bit of board on which I was kneeling when God saved me." A great thought, surely, that man had for "perpetual recollection." A great thought with which to break down every hindering barrier and every wrong habit of life.

The late Rev. A. J. Gordon once said: "I recall a very aged man whom I knew as a boy. I have heard him break out in a very excited manner to describe his battles with wild beasts, describing most graphically just how he was attacked and how he conquered. 'When was it?' I would ask. 'Why, it was only yesterday,' he would answer. 'Haven't you heard about it?' As a matter of fact, he was telling what happened sixty or seventy years before, in the early settlement of the town. Memory had broken down all the bridges of time. It had turned life back upon itself. It had made a half-century ago to become as yesterday."

That is exactly the philosophy of Communion. "This do in remembrance of me." Let the nineteen centuries drop out of sight.

Let the two ends of the dispensation be folded together like a scroll. Christ's death on the cross is such a commanding event, it is possible for him to be as near to us, and for us to be as near to him as though he had lived but yesterday. Yes; our love annihilates the years and centuries, and here and now we stand once more with Jesus and his disciples, and we hear him in tenderest tones say, "Do this in remembrance of me." Nay, more, we feel that he is with us here and now, invisible though real, unseen yet felt. "Spirit with spirit can meet, closer is he than breathing, and nearer than hands and feet." May love break down every barrier of time for us now, and may we see him on Calvary for us to our great joy and comfort.—Rev. James Learmount.

THE HOLY SUPPER

"This do in remembrance of me." 1 Cor. 11:24.

I. The Lord's Supper is, first of all, a memorial service. "This do in remembrance of me"—of my dying—my undying love for you. And as we take into our hands the emblems of his broken body and his shed blood we show forth the Lord's death till he come. We bring to mind that he is our elder brother, and that like the beloved disciple we can, in the Communion service, lean upon his breast and tell him the secrets and weaknesses of our hearts.

II. Secondly, it is a thanksgiving service. "When he had given thanks he brake the bread," and after the same manner he took and presented the cup. In this service we often forget, as in many other services of our worship, to give thanks unto God for the unspeakable gift of his dear Son. Paul, in his epistle to the Philippians, enjoins them "in everything by prayer and supplication with thanksgiving to let their requests be known unto God," and then he gives us the sweet assurance "that the peace of God, which passeth all understanding, shall keep our hearts and minds through our Lord Jesus Christ." Surely, then, the Communion table is the place, as we pour out our souls in thanksgiving to God, to receive that hallowed peace which passeth all understanding.

III. Thirdly, it is a strengthening service. For as we converse with Jesus and tell him of our trials and conflicts, he is touched with a feeling of our infirmities, and in his strength we go on conquering and to conquer the adversaries which encompass our pathway.

IV. Fourthly, it is a feasting ordinance. It is on such an occasion that we eat of that bread of which they that eat shall never hunger, and drink of that water of which they that drink shall never thirst, for it shall be in us a well of water springing up unto everlasting life. The prophet Isaiah almost exhausts language when he exclaims: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." And it was on the bread that the angel gave him to eat that Elijah arose and went in its strength forty days and forty nights unto Horeb, the mount of God.

V. Fifthly, it is a searching ordinance. "Let a man examine himself, and so let him eat of that bread and drink of that cup." We are to put away, when we sit with Jesus at his table, the world, and with pure hearts meditate upon his great sacrifice.

VI. Sixthly, it is a revealing service. As we sit at his table we catch a glimpse of the height and depth, the length and breadth of the love of God. We gain new visions of the mysteries of godliness, and with the angels realize new desires to "look unto" the great truths of the incarnation, the crucifixion, the resurrection and the enthronement of the Son of God.

VII. Seventhly, it is a restful occasion. Weary with the cares of the world, if we but listen, we can hear the blessed Saviour say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls. For my yoke is easy and my burden is light." And then if we but cast all our burdens upon him he shall sustain and help and refresh us.

Let us, then, emptied of self, as we approach the Communion table, be filled with something of the fullness of God, bestowed upon us by our Lord and Saviour Jesus Christ.—Rev. Henry Alexander Lavely.

THE SACRAMENTAL CUP

"This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:25.

In individual, family and national life we have our seasons of commemoration to keep alive the memory of notable days or deeds. These seasons are observed with festive joy or a fast of the spirit.

So too Christianity has its memorial day—not ushered in by the noise of cannon or trumpets; not to be observed with gorgeous pageantry or imposing ritual, but rather as a holy resting time—a feast to be kept with solemn gladness of heart.

The institution of this feast was the instinct of love. We delight in being remembered by those who share our affections; so Christ desires to be remembered by those who love him, and the thought of him is to pervade the whole life.

But this remembrance has a wise purpose in relation to ourselves.

I. It begets humiliation by revealing the measure of our guilt. The cup brings before us the Cross, and the Cross recalls our sin. We judge of the cause of slavery by what it cost us to blot it out—enormous expenditure of treasure; a million graves furrowing the land; tens of thousands of hearts and homes desolated for ever. We are prone to look upon sin lightly; but when we lift the cup to our lips it brings the vision of the Cross; we see the broken heart of Jesus. The sun darkens; the earth quivers in sympathy with the dissolution of its Lord; and in the awful horror of that scene we read our sin, fathom its turpitude; then bowing our heads, cry "God be merciful to us sinners!"

II. It quickens hope. The cup not only recalls our sin, but also our sacrifice. Through it we see "help laid on One mighty to save." It is at once the expression of God's wrath toward sin and his love toward the sinner. It not only speaks of our disobedience, but reminds us of One who for us fulfilled the law and became obedient unto the death.

III. It inspires a new activity through gratitude. Having been forgiven much we love much, and love prompts to sacrifice and service. We feel with Paul the constraining power of this love.

It is this vision of the Holy Grail which sustained the martyr at the stake, and which to-day leads men over the seas and into the heart of heathen lands, that they may carry thither the sweet message of the Gospel.

IV. It lifts our longings heavenward. Every heart and every household has its treasured souvenirs of those who once were with us but are not, for God has taken them. How sacred such relics! To view them is to

> "Sigh for the touch of a vanished hand
> And the sound of a voice that is still."

So when reverently we press the cup to our lips memory is busy with the past and imagination with the future. Thought springs upward from the cross to the crown.—Rev. T. A. Nelson.

THE WEDDING GARMENT

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment." Matt. 22:11.

Our Lord is pleased to liken his relation with the Church to wedlock. The Church is his bride. He is the Bridegroom. As yet the Church is in exile, a lily among thorns; but she is being prepared by experience for the nuptial ceremonies. This fitting of the bride is "the philosophy of history." The summing up of "the logic of events" will be when the Bride is presented without spot or blemish or any such thing at the Marriage Supper of the Lamb.

The parable of the marriage of the King's Son ends with a tragic incident which gives it a special bearing on our sacramental observance. The important facts leading up to it are these:

I. All are invited to the feast. The King is no respecter of persons. His heralds go from palace to hovel with the same message: "All things are ready, come!" In the final reckoning it will be seen that, all things considered, God has made no unfair discrimination in the distribution of his gifts. There is no man living who is not called to everlasting life. The bad as well as the good receive the invitations; beggars, princes, drabs, drunkards, priests, all sorts and conditions of men.

II. Only those who come voluntarily are admitted to the feast. These are the "chosen," chosen of God no doubt, but God's by their own choice as well.

III. All guests are clothed alike, in "fine linen clean and white, which is the righteousness of saints." There is only one thing in the universe that can keep a soul out of heaven, namely, sin. And this alone should be permitted to exclude us from the sacrament; sin unrepented of and unforgiven. This is the only lawful "fencing of the tables." He who brings a cherished sin eats and drinks unworthily and by the same token "eateth and drinketh judgment unto himself." Wherefore put away sin.

IV. This is made easy by the further fact that the festal gar-

ments are provided by the King. At a feast given by the Sultan Mahmond, under circumstances not unlike those of the parable, a splendid robe was provided for each of the favored ones. "The righteousness of saints," which is typified by this inducement, is twofold. On the negative side it means pardon and cleansing by the blood of Jesus. This is the unclothing from sin. But that is not enough, there must be a positive "clothing upon" which can only be through the imputation of Christ's righteousness. Thus we are both unclothed and clothed upon by Christ that all the glory may be his.

V. Inasmuch as all necessary provision is thus made for invited guests there is no excuse for coming to the feast inadequately or improperly clothed. The climax of the parable is reached when the King comes in "to see the guests." The word "see" means to scrutinize or inspect. It is by reason of this sure scrutiny of the King that we are urged to "examine ourselves" before coming to the feast. Had the unworthy guest in the parable taken this precaution he would either have procured a white garment from the King's wardrobe or would not have come at all. As it was, he was overwhelmed with shame and cast out. When confronted by the King "he was speechless" because, indeed, there was nothing to say. He could plead neither ignorance nor inability. Perhaps he had come direct from his shop in the garments of common toil. Or possibly he was a well-to-do gentleman who preferred to provide his own rich apparel rather than to appear in the King's livery, which would in no wise distinguish him from other and more common guests. In any case he suffered the penalty of self-will in being cast out.

The lesson is plain. We have "preparatory services" before the communion where we emphasize the importance of this, that and the other qualification. In fact, however, the only preparation necessary is that we should array ourselves in the fine linen which has been provided for us. This means to yield ourselves to Christ and allow him to throw his righteousness around us.

Our preparation for the Lord's Supper is in no wise different from that which must be made for the Great Supper in the kingdom. We must "put on Christ" and "be clothed with righteousness as with a garment." There is not an unforgiven sinner or a self-righteous man in heaven; only sinners saved by grace. Blessed are they who, being called to the marriage supper of the Lamb, array themselves in white and pass in.—Rev. David James Burrell, D.D.

SACRIFICIAL REMEMBRANCE

"This do in remembrance of me." Luke 22: 19.

The very essence of the holy Communion service is that our hearts be centered on Jesus Christ while he is absent "until he come." It enables us to remember him at all times even though we cannot see him. "This do in remembrance of me." We are not to spend the time before the service or during the service thinking about ourselves. Our business as Christians is not self-contemplation, but the remembrance of the Lord Jesus Christ. Not the declaration of our own ideas, but the proclamation of his death. Not the perplexity of his absence, but the prophecy of his coming. He is not dead. He lives. He is coming. His face is turned toward us. Let us therefore rejoice, and be confident, and with an undying hope burning within us eat the bread and drink the cup, for every time we do this in remembrance of him our faith is strengthened, our courage increased, our devotion inspired, our hope renewed. This makes the Communion for us something more than a beautiful and hallowed experience. It is that, but it is something better.

The Lord's Supper is not alone a communion and a sacrament; it is nothing less than a Covenant, a Consecration, and a Call to Service. If it should involve anything less than this, then no matter how beautiful the service, how delightful the ceremony or how glorious the display, it is worthless, meaningless, Christless. Our remembrance of Christ will be sacrificial when our covenant with him is sacrificial, when our consecration is sacrificial, and when our service is sacrificial. Let us look at the deeper meaning of these tremendous obligations, as we now partake of these emblems in remembrance of him.

I. And let us remember that first, it is a covenant.

When we come to the Communion we come "to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." For he hath said, "I will never break my covenant with you." He hath made with us "an everlasting covenant." In that same day the Lord made a covenant with them. "This cup is the new covenant in my blood; this do ye as oft as ye drink it in remembrance of me." And that covenant was instituted and pledged in blood. Let us therefore remember our covenant with him. There are many who have not kept the covenant of God. They had made a covenant with death, for they

have transgressed and corrupted the covenant. There are many things that we ought to do, but we are not doing them. Recognition of our obligations is not enough, we ought to discharge them. To remember Jesus Christ may eventually involve tremendous sacrifice. It means that we must shoulder our cross and follow him. It means unswerving obedience to his will. His purposes must become our purposes. For we have taken the new covenant in his blood, and the flavor of the holy sacrament is fresh upon our lips. There must be something about our deportment that resembles that of the Scottish Covenanters when they departed from Greyfriars churchyard, having entered into holy fellowship and covenant with the Lord Jesus Christ. There must be something different in our everyday life witnessing to the world that we have given ourselves afresh, and pledged our allegiance to our Glorious Leader with whom the new covenant has been made. There must be nothing cowardly in our stride. Our courage must be manly, and our conversation must be such as becometh the gospel of Jesus Christ. It must be said of us by those who come in contact with us that we have risen again to newness of life through the blood of the everlasting covenant.

This covenant must not be broken. It is sacred. It is binding. It is an acknowledgment of our absolute dependence upon him, and our sacred pledge that he may depend upon us. It is our sacred oath of allegiance, and every time we renew this vow we remember Jesus Christ, and we promise to be true to him even unto death. "This do in remembrance of me."

II. Again it is not only a Covenant, but it is a Consecration.

In partaking of these elements to-day we are consecrating ourselves afresh to the sacrifice of him who has delivered us from the power of darkness, and translated us into the kingdom of the Son of his love. We are thinking as we gather about this table not only of our covenant with him, but also of our consecration to his service. We are pledging our unfailing allegiance to our Lord Jesus Christ. For we know what it means to take Jesus Christ into our lives. And because we know, we must be willing to pay the price which Christian discipleship implies. It is a tremendous thing to give ourselves whole-heartedly, body and soul, to Jesus. And yet he will not accept anything less than that. Half-hearted consecration will not satisfy him. Jesus was never half-hearted in anything he did.

A college student who was uninterested in art was once persuaded by his mother to visit an art gallery to view the painting of "The Man of Galilee." After viewing it from every angle, an

attendant, who had observed how earnestly and with what great interest he had studied the painting, said to him: "Great picture, isn't it?" "Yes, it is a great picture and is well named 'The Man of Galilee.'" Then the student again softly stepped up to the painting and said: "O Man of Galilee, if I can in any way help you to do your work in the world, you can count on me. Count on me." Will there be any response in our hearts this morning as we lift the chalice of the communion to our lips? Will he be able to count on us? Surely we will not, dare not, be disloyal to him who has done so much for us. But let us bear in mind that consecration involves sacrifice. "If any man will come after me, let him deny himself." Is Christ asking too much? "This do in remembrance of me."

III. This sacrament is not alone a covenant, an act of consecration. It is a call to service.

We remember Jesus Christ when we respond to his loving call to service. It is fearless, wholehearted, sacrificial service that keeps the memory of Jesus fresh and fragrant in our hearts and lives. We remember him when he says: "Behold, I am in the midst of you as one who serves." We can well afford to be enthusiastic in the service of Jesus Christ. If there is anything in this world worth living for and giving to and dying for, it is the service of our King. The Communion reminds us not of sorrow but of sacrifice. Not of serenity but of service. There is wonderful power in service, in what you are willing to do for others. He is greatest who is a servant. That is the message of the Communion. When you do anything for your fellowman, for your church, for the foreign field, or for your own community, you are not to think of them, but you are to remember Jesus Christ. Your remembrance must be sacrificial. Surely it was of such sacrificial service Jesus spoke when he said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." If we are Christians, our covenant, our consecration, and our sacrificial service must be of value. For by all these things we remember Jesus Christ. Let us then as followers of the lowly "Man of Galilee" eat our meat with gladness and singleness of heart serving God "till he come." "This do in remembrance of me." Amen.—Rev. Alfred Barratt.

Part II: COMMUNION MEDITATIONS AND OUTLINES

COMMUNION MEDITATIONS AND OUTLINES

THIS CUP

"Likewise the cup after the supper," etc. Luke 22:20. *"Father, if thou be willing, remove this cup from me,"* etc. Luke 22:42.

In the narrative of what took place on the night of the betrayal we twice read of "this cup." But there were two cups. In the upper room Jesus gave his disciples the cup of blessing; and not so long after, when he was among the olives of Gethsemane, he took from his Father's hand the cup of suffering. Jesus did not himself partake of the cup in the guest-chamber; but during his agony and crucifixion he pressed the cup of sorrow to his lips, and drank it to the dregs. And it was because that bitter cup was not permitted to pass from him, that he had it in his power to give to his disciples the cup of blessing.

I. The cup of suffering. The ingredients which composed this draught must have been many and bitter. Jesus knew beforehand the sorrows that were in store for him; we remember his question to James and John, "Are ye able to drink of the cup that I shall drink of?"

This cup was connected with the death which he was to die on the morrow; but what were its ingredients? Evidently the mere physical shrinkage from death was the least bitter of them. Death in the ordinary sense of the word had no terror for the Lord Jesus. Many a Christian martyr—even maidens and aged men—have gone to the stake or gibbet with the most heroic courage, confessing that it was the consciousness of his presence with them that kept them calm. And it is impossible to think of Jesus occupying a lower level than any of his own martyred followers.

We cannot fathom the depth of Christ's sufferings in the garden and upon the cross; but we know this much, that they were endured in connection with the Divine wrath against sin. There had been poured into this cup, as it were, the concentration of the world's sorrow and of sin's curse.

II. The cup of blessing. Jesus gave this cup to the disciples in the guest-chamber, and he puts it into our hands here to-day. The third cup in the Passover feast which followed on the distribution of the Paschal Lamb had a special blessing pronounced upon it, and was therefore called by the Jews, "the cup of blessing." This was the cup which Jesus "took" and gave to the disciples, transforming it into "the communion of the blood of Christ," and pouring into it, as it were, the concentration of all spiritual joy and good.

1. This cup speaks to us of Life. For "the blood is the life." The life of the flesh is in the blood. The blood is the very river of life to the whole body. The cup which Christ gives us at his Table teaches us, accordingly, that in order to our redemption it was necessary that his life should be laid down.

2. The cup speaks also of Joy. Wine is the emblem of joy. Christ died not merely to bring us life, but also to put gladness—joy in the Holy Ghost—within our hearts. And this joy he will give to us amidst all our toils and cares, if we surrender ourselves to him as our Saviour Lord. "The joy of the Lord is our strength."

3. And the cup speaks of Hope. The handing of it to us is associated with a great promise made by the Redeemer. He said to the disciples in the upper room, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Rev. C. Jerdan.

THREE LOOKS

"This do in remembrance of me." Luke 22:19.

There is a retrospective view of the Lord's Supper, a looking backward. There is an introspective view, a looking within one's self, and there is a prospective view, a looking forward to the coming of Christ again.

I. Retrospective. Looking backward, Communion brings us face to face with Christ on the cross. Looking backward still more we see through a long line of changing scenes the Passover down there in Egypt. The plan was that when the destroying angel saw the blood he would pass over that home. From that day the Hebrews have recognized the feast of the Passover. How significant that Jesus Christ should institute this feast of the Lord's Supper at a time when the feast of the Passover was being observed. While

they were celebrating the slaying of a lamb that saved life, he was dying, a Lamb slain to take away the sin of the world.

In looking backward we see our Saviour on the cross, breaking his body and shedding his blood, and in this Sacrament we remember his death.

II. Introspective. Let a man examine himself. Look into self and decide whether the heart is right or not. This is not a class feast. It is for every one who is a child of the King. It is not for me to say who shall partake. It is not for the church to say, and I thank God that it is not for any man to set bounds on the Lord's Supper. You look into your own heart. By the light of God's love look in. By the help of God's Word look into your heart. Are you right with God? You say, "I am not right." But shall that keep you away from this feast? No; that is the very reason why you need to come. This feast needs to be one of confession of sin. Do you feel your need of Christ? Let us all bow down and quietly pray that with the help of Jesus we may look into our own hearts and be made right with him.

III. Prospective. "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." Jesus bids us look up. He bids us look forward. There is not a note of retrograde in all the Gospel of Christ. The Master said, "I will not leave you comfortless, I will come unto you." He has gone to prepare a place for us. Then we are to show forth his death till he comes. We will do that by eating this bread and drinking this cup. This is a feast for our spiritual needs. Bread taken into our bodies causes them to grow and sustain life. Blood is emblematic of life. So these elements in a pictorial way are to feed our spiritual lives and cause them to develop.

Also let us look forward to a better life—a greater degree of consecration—a more full-faith life and a more faithful life—a more useful life in service—a more interested life in doing the things for which he broke his body and shed his blood. Show forth this sacrifice till he come. He is coming again—yes, coming to get a full report of your life's service. He wants you to be his living sacrifice so that the world may know of his death. Let us not fail him in this.—Rev. J. S. Hodges.

MEMORY AS LIFE'S CEMENT

"In remembrance of me." Luke 22:19.

To remember Jesus for purposes of help is the cement of life. Your houses are kept together by remembrance—not by your cleverness. A little loving presence, a sainted memory, a few dried flowers in a Bible, a little shoe—these far surpass any cleverness the world has ever seen in power to influence human lives for good. The one we loved, the little flowers, the little shoe, never moved us when the dear ones were with us as they do now. All may have been good, beautiful, pleasant, but they were much too near. They surprised and delighted us, but there was no respose in them. But now after years have gone, the old piece of music comes floating over us as an old friend, it reawakens memories of other days and other friends, just as the smell of a flower, or the line of a hymn, or even the humming of a tune will bring back whole scenes and memories. Then we have a double joy, the joy of the present impression and the old memories combined, and a rich combination it is.

It is something like that here. What a crowd of old friends meet us in this house! They are here—they are up there. Yet they, being dead, still speak; they make this hour glorious by reason of the glory that excelleth. Heaven is not far away because they are so near.

Then, how often this communion has been awfully and grandly real. We have felt Jesus near, we have heard his voice, we have been thrilled with the impartation of new life. All these communions ought to be cumulative, they ought to fill this church with glory, they ought to make this service the great hour of life.

What a wonderful thing it is to remember any worthy thing! What a great part memory plays for good or evil in every life! That is why Christ here urges us to the highest remembrance, to remember him. It is good to have the eyes filled with the vision of this transfigured One, with the glory of him who dwelt in the bush.

A gifted and much admired woman, who had been suffering for some time with a serious affection of the eyes, was told by a skillful oculist that she could keep her sight for only a few days and that she might become stone blind in a moment. The afflicted woman bravely and quickly set about making the best possible arrangements for beginning so dark a journey, and then had her two little children neatly dressed, and with their sweet faces lifted to hers, and tears

gathering for some great misfortune which they could not understand, the light faded out of the mother's eyes, leaving a pleasant picture of those dearest to her on earth—a memory that would be a comfort in many an hour of gloom.

Let us in this quiet hour take our Christ into our eyes like that. Think of the words he said, the things he did, the disposition he revealed, the death he died, and what it was all for—for you and me.

During a revival at Ferryden, near Montrose, a fisher lassie was relating her experience. She said, "As the preacher was preaching he said 'Look!' and I looked."

"And what then?" asked the minister.

"I looked again to Jesus."

"What then?"

"I looked again."

"What then?"

"I looked again."

"And what was the end of it?" inquired the minister, who wished to know whether her foundation was good. Then the poor fisher lassie, out of the fullness of her heart, said, "I just looked until the Lord became bonnie to my heart."

That is what we may do here now. That is one thing this service should do for us—it should help us to see him. Say with the saintly Baxter: "Ten looks at Christ for one at self." Let us, then, think all we can about him. Try to remember as much as you can about him. Then say to your heart: "He is the same yesterday and to-day and forever." Let us be silent for a few moments. Let us remember him.—J. L.

"THIS IS MY BELOVED!"

Love is subtle and strong. We cannot analyze its power. We do not wonder that all who came to know Christ when he was on earth loved him with an affection that was overwhelming. When we know his gentleness and tenderness and sympathy we understand why little children nestled in his arms with never a fear. Jesus Christ will ever be loved with an affection that is without parallel or real comparison.

The late Christian believer and statesman, ex-President Benjamin Harrison, was never so fluent or eloquent as when he spoke of his Lord, whom he loved and served for more than half a century.

Shortly before his death he said, "The natural man lives to be ministered unto. He lays his imposts upon others, he buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him and die in the arena for his sport. Into such a world came a King, 'Not to be ministered unto but to minister.' The rough winds fanned his sleep, he drank of the mountain brook, and made not water into wine for himself, would not use his power to stay his own hunger, but had compassion on the multitude. Here is the perfect altruism. Ornaments of gold and gems, silken robes, houses and lands, stocks and bonds, these are all tare when men are weighed. Where a brotherhood so wide and perfect? No coin of love is base or small to him. The widow's mite he sets in his crown. The fountain of all love first flowed from his great heart and in that love we discover the source of all our deepest affection."

Nothing can take the place of true friendship. It is the sun that breaks through the darkest clouds of earthly shadow. Three times in the Word of Life Abraham is called "the friend of God." Enoch's friendship, one day, without death, brought him into unceasing companionship with God. In speaking to his disciples our Lord says, "Henceforth I call you not servants, but I have called you friends." True friendship is the golden clasp of love.

Dionysius, tyrant of Syracuse, was so affected by the fidelity of the two friends, Damon and Pythias, the one having voluntarily offered to die for the other who had been condemned to death, that he remitted the sentence, saying that now he was convinced there was still on earth such a thing as real friendship.

The celebrated English writer and divine, Charles Kingsley, was once asked the secret of his great success in life, and he quietly answered, "I have a friend."

The minister of St. Fergus, Scotland, after entertaining in his study his friend, the saintly MacCheyne, wrote, "As I sit here my study seems a heavenly place, because Robert MacCheyne has been in it, and everything is inscribed with the legend, 'Holiness unto the Lord.'" It is said, "When Adoniram Judson was living among the Karens, they were so profoundly impressed with his likeness to his Friend that they called him Jesus Christ's man." Sometimes in this world of sin and disappointment we are ready to exclaim with the old sage of Athens, Socrates, "Friends! There is no friend!" Listen, "There is a Friend that sticketh closer than a brother." He was born for the day of adversity. His friendship has been tested to the utmost. He was deserted, denied, betrayed, crucified, but his

love never wavered. His friendship for our world knows no eclipse; he loves with an everlasting love.

In the Metropolitan Museum of Art in New York City, there is a painting called "The Last Token." In an open arena stands a beautiful girl awaiting her death; the vast galleries are thronged. With eyes of flame the lions are creeping from their dens, the girl stands with uplifted eyes toward the galleries, searching for the friendly hand that has just let fall a rose which lies at her feet. In the arena of life there is struggle, suffering, death, but in the gallery of the sky—yes, by our side—there is a friendly hand omnipotent. "This is our Friend."—D. CHAMBERS STEWART.

THE LAST SUPPER

"As often as ye eat this bread," etc. 1 Cor. 11:26.

I. The Lord's Supper a memorial.

The Lord's Supper, to the Christian, takes upon itself many meanings. It is a memorial service. The disciples were to eat and drink together in memory of Christ, as he himself asked them to do. And this thought should be present in every Communion service. We sit about the table to recall the life and death and resurrection of Jesus Christ, the words he spoke and the deeds he did. Thus the Communion becomes a tribute to his eternal lordship, and a means of blessing to ourselves and a constant reminder of Christ to the world. It keeps Christ continually before the eyes of the world.

II. The Lord's Supper an avowal of brotherhood.

At the Communion table all the disciples of Jesus Christ meet on one level and are bound together by one tie. Rich and poor, ignorant and learned, friends and strangers sit at the same table, bound together by devotion to one Master and by the common kinship of children of God and brothers of Christ. It is the family idea which is emphasized at the Communion. When a hundred gather at the Lord's table they are a representation of that brotherhood which should be the dominating idea of the whole human society. If we could extend the brotherhood of the Communion to be universal—or even through Christendom, we should have the brotherhood of man. The World War was an indication that we have not yet been able to do this. Christianity has not been able to as yet rise above minor attachment to patriotism and race consciousness.

III. The Lord's Supper a place of participation in Christ's sacrificial life.

The supper was to show forth Christ's death. The great Lutheran Church makes much of the supper as a word of God, a preachment, a gospel, through which the church speaks to the world of the sacrifice of Christ. It is so wrapped up with his great sacrifice that it becomes a sharing of it. The disciples ate the supper under the shadow of the great act. Ever since then, not only by the words repeated, but in the associations with it, it has been connected with that act. One who eats it declares himself as sharing the sacrifice of Christ, as living the same sacrificial life, as dying and rising with the Lord. Dr. James M. Whiton has said: "We need not fear that its historical reference to Christ's passion will be either forgotten or inadequately commemorated. The great thing which has been overlooked is its symbolical commemoration of Christ's life as the life to be lived by all who partake of the supper as in fellowship with him."—Frederick Lynch, D.D.

GUESTS WITH JESUS

We can only be guests with Christ at the first Lord's Supper by going back in thought to that upper room where he gathered his disciples with him about his table. It is very profitable to the church that it should thus turn back to that sacred place and enter into the frame of mind of both the apostles and their Lord. "Do this in remembrance of me" will have a better meaning to it when we thus go back with reverent minds and take our places with him. Perhaps we can find a temperament, or a frame of mind among the twelve that fits our own case. Even if we are ready to play the traitor or the presumptuous leader we shall find it profitable to catch the spirit of the "upper room."

I. At the command of Jesus there was made simple but ample preparation for the keeping of the old Passover, and from the elements of the old was to come the new. "Ye shall find a large upper room prepared, there make ready the Passover." Jesus was very careful about the little things of life. A lily of the field held for him a spiritual lesson of the Father's benevolent care. Not even a sparrow could fall to the ground without his sympathetic notice. No small thing ought to be neglected in our preparation to come to his table, if only to eat a morsel of bread and drink a few drops of wine.

But the eating of bread and the drinking of wine are at best only emblems and symbols of the deep spiritual things in the atoning death and resurrection of our Lord. Symbols require the very best of preparation so that what is in fact demonstrated or typified by them may become more life-like and real.

II. As we enter the room our attention should first be fixed on the Master of the house, the head of the table. We must see in him the Son of God and the Saviour of men. His disciples do not know and do not need to know at that hour that he himself is the great Lamb of sacrifice. They would know that fact in time, and we know it and cannot even spiritually sit with him at his table unless we hold the same fact as a precious truth in our souls.

To the Master's own soul the bread and wine were true and emphatic symbols, mute witnesses to the coming cross and what that cross meant to him and the world of sin. He knew the efficacy of his death and resurrection as we cannot know it. This passover was to close the old dispensation of grace and open the way to the new dispensation of a fuller expression of grace. Can we doubt but what he also had a vision of the countless memorial suppers that should be eaten in keeping intact his exhortation: "Do this in remembrance of me"? He was thinking of his future guests, of those he would invite and who would accept of the invitation in the long roll of the kingdom's ages on earth. Those guests, you and I, if we will it so, must come, if we come prepared in all things of the soul, with the same mind as was in him.

III. That mind is the mind of service, of pleasing him and not ourselves. To have such a mind in us we could well look again upon the band, the small company who were to become morning and evening stars in his kingdom. A single ray of light falling into that room previous to the eating of the supper will reveal Peter's soiled hands and feet. But a single ray of spiritual light is needed to reveal the fact that his heart needs more cleansing than his hands or feet.

There was a contention among them, not for the lower place, but for the higher. Well, it is not very different with us. What one of us seeks the lower to say nothing of the lowest place in his business, in his social world, or even in the church of which he is the head? To prepare for sitting with him we need to further and more fully examine ourselves whether we be in this faith, the faith that accepts Christ as our Saviour and Redeemer from sin, or as our King, who must always sit at the head of his table.

And when everything is said and done he must cleanse us from our iniquities and uncleanness. We need not hesitate to come to his supper. As honored guests and honorable in his sight, let us see to it that we have made due preparation to sit with him.—J. G. P.

THE LORD'S SUPPER

Matt. 26:26-29.

I. An institution of this kind accords perfectly with all we know of God's previous dealings with the race. Deity has been accustomed to appoint institutions to commemorate important religious events in history. The departure of the Jews out of Egypt was a great event and the Passover was established to commemorate it. The giving of the law on tables of stone, amid the thunders of Sinai, was a great event and Pentecost was appointed to commemorate it. Shall not then the death of Christ, the central fact in the whole scheme of redemption, have a commemorative institution?

II. This ordinance accords well with all that we know of human nature. We have an intense longing to be remembered. There is a picture entitled "Forgotten." The scene is a desert. As far as the eye can reach in any direction it rests upon a dreary waste. Only one tree can be seen and that is an old oak with broken branches. On one of these branches sits an owl. At the foot of the tree is a grave. Lonely place to take the last sleep! The title of the picture was "Forgotten." From such a fate human nature recoils. Our Saviour manifested this human side of his nature when he said: "Do this in remembrance of me."

III. This institution is in harmony with the ancient custom of remembering not the birthday but the deathday of a person. We remember Washington's birthday, February 22, but unless you have given it special thought not one of you could tell the day when he died. Had he lived in the days of Christ, however, they would have celebrated the deathday and not the birthday. It is, therefore, in harmony with ancient custom that this ordinance commemorates the death of Christ.

IV. This is a symbolical institution. But what is a symbol? Here is our national flag. What is it? Why, it is a piece of cloth upon which appears stars and stripes. Is that all? Was it for that piece of fabric that American soldiers fought and died? That flag

is a symbol. It stands for ideas and principles, which that flag represents and for which our soldiers fought. So there is more on this communion table than bread and wine. These are symbols. They represent ideas. They stand for something. They symbolize all that Calvary witnessed on that dark Friday.

The bread is a symbol of Christ's body. After he had offered thanks he broke the bread. So do we. Why? What is symbolized by the breaking of the loaf? In Old Testament times, at the feast of unleavened bread following the Passover, the bread was broken to signify that the Hebrews in Egypt suffered. We now speak of a "broken heart," meaning a heart that has suffered. Hence in breaking the bread here we symbolize the sufferings of Christ.

But at the Jewish Passover there was a lamb that had been killed. This and the bread were eaten at the old feast. Why does the Lord's Supper have the bread but not the lamb? When the lamb was killed its throat was cut and it bled to death. Every lamb, thus slain, pointed forward to the Lamb of God whose blood would be shed on the cross. But after that great sacrifice there was to be no more shedding of blood for the remission of sins. Therefore in the Lord's Supper we have not the lamb, pointing forward to a sacrifice, but we have the wine, a symbol of the blood that has been shed for our redemption.

But while the bread and wine are symbols, they are only symbols. The Church of Rome claims that after the priest has blessed these emblems, the bread is changed into the literal body of Christ and the wine into the literal blood of Christ. A Baptist minister once proposed that the loaf and wine be poisoned, then blessed, then eaten by a priest. The priest declined. The bread and wine are only symbols.—I. A. S.

LIFE'S UPPER ROOM

"And he will show you a large upper room furnished and prepared; there make ready for us." Mark 14:15.

"And when they were come in they went up into an upper room, where abode Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus and Simon Zelotes and Judas the brother of James." Acts 1:13.

These passages of Scripture in their local historical bearing are very significant, indeed. It is, however, the rich suggestiveness of

the incidents to which they refer that makes the whole matter an excellent school of instruction in the things of the kingdom. At this time they yield us the subject of "Life's Upper Room." To all of us there come at times glimpses of a better, richer, holier life than that which we are realizing. It is this vision of better things that has held the race from total despair and extinction in its periods of degeneracy. Buddha had this vision, so did Socrates, and Plato, and Seneca, in their better moments. The prophets had it in a larger sense, and so did the other holy men of God in the varied periods of Israel's history.

We have all at some time or other met men and women who illustrated life's higher ideals. Evidently the Apostles, and Paul, and David, and Moses, and Isaiah knew something about those ideals. Let us seek for suggestions in a study of this upper-room experience.

I. As illustrated by the Scriptural background of our thought, it is Christ-discipleship that admits into that upper room. In each case only such as had become disciples of the Christ were present. Unbelief had no place there. Unbelief never reaches the highest and best in life. Unbelief refuses the Christ that leads to the highest. To the disciples of Christ there comes the promise of the richer things of the spiritual life, and that promise goes into blessed fulfillment, for the riches in Christ are for sharing with his followers.

II. Then, too, in life's upper room we find most blessed fellowship. Jesus Christ is there and he illustrates the best there is in man. His most devoted followers are there, Apostles and heralds of the cross, consecrated men and women, they who live in communion with heaven, to whom comes the baptism of power. It is a blessed fellowship with the good and great, as also with the triune God that the soul enjoys in that hallowed place.

III. Very naturally the keenest heart-searching takes place there. In the presence of holiness and righteousness we involuntarily search our hearts. "Lord, is it I?" is the question that comes to our lips. As we compare ourselves with that high company, we cannot but cry out for a deeper personal experience, a higher personal attainment, a greater fitness for service in that kingdom that stands for character and helpfulness.

IV. It is in that upper room that the most precious disclosures of the heart of God come to the soul. There we see the Christ, in self-humiliation, teaching the lesson of human worth and of humility. There we come to know that "he that hath seen Jesus hath seen

the Father," as he is the express image and revealer of the Father. There we learn God's sympathy with man, as we hear those words immortal, "In my Father's house are many mansions. I go to prepare a place for you." The revelation of the heart of the Eternal comes to us there, as it came to the twelve in that remarkable discourse contained in the gospel of John. There, too, we learn the sublime kingdom purpose as outlined in the prayer of the Christ, "Father, I will that they whom thou hast given me be with me where I am."

V. Life's upper room is the place where we gain preparation for the sorrow that smites us in this world. "Let not your heart be troubled. Ye believe in God, believe also in me." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

VI. Then lastly, it is in life's upper room that we get preparation for service. In that upper room came the fullness of the Holy Spirit upon the disciples that gave them spiritual power and sent them forth, burning with zeal for the salvation of men, and with holy courage to go wherever the marching orders of the Master bade them go.—Luke 24:49; Acts 1:8.

It is into life's upper room, with its visions of God and Christ and its wondrous blessings, that we are invited to come. Thither would the Christ himself lead us. Are we ready to follow him?—Rev. W. C. Kantner, D.D.

DIVINE ASSURANCE AND HUMAN CONSOLATION

"Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

I. The Divine assurance.

1. Whose words are these? Christ's; they are full of his deep and tender love. They assure us of his Divinity. He spoke them just before his ascension, and consequently they are the words of the Saviour who had passed through all tribulations, not of the Man of Sorrows. Many persons have desired to see pictures of our Lord; but we have no authentic portrait of him. Nor do we need one; these words explain his heart more than a thousand pictures could do.

2. He spoke for all time, looked down the ages, even to this

time and to this company. This was his latest benediction to the church, the influence of which is still felt. Yet only as we know Christ and enter into his spirit can these words become words of power to us.

II. The human consolation.

1. Man is friendless without God. Therefore God in Christ comes to be his friend. A special way in which he manifests himself to us is through the supper of the Lord.

2. What does this bring before us? Our weakness, God's strength. Man can no more live alone than the bindweed flower can climb without support. As well may he attempt to fly up to the star-lit heaven as attain to God without the aid of his Holy Spirit. Therefore he has appointed resting places for us, where we may be enabled to renew our strength. This is one.

3. We should renew our vows of dedication for the coming time. The past with all its sins is gone, the future with all its opportunity is ours. Here we may begin afresh.

We are at the gate of paradise, for Christ is here. Is this fanaticism? No, sober truth. He is in our midst, one of our company, although we cannot see him. If we listen we can almost hear the music of heaven. Having been so near heaven, shall we go back to be indifferent in the world? Suppose one could be caught up into paradise, and yet come back to earth, would not this whole after-life be changed by the vision of the eternal glory?

We cannot see our Lord now, but we are to see him hereafter. This sacred table is but a means to an end. The end is Christ's presence, to be fully revealed to us in his kingdom. "Now we see through a glass darkly; but then face to face."—Rev. Hubert Bower.

THE SUPPER A PLEDGE OF GLORY

"In whom we have an inheritance." Eph. 1:11.

We naturally think of the Lord's Supper as a memorial feast, as telling what Jesus wrought for us, of his humiliation and death in our behalf. And we naturally think of it as showing our communion with him and with one another, our participation in the sufferings of Jesus, and our Christian fellowship. But we do not so often think of it as a pledge of our eternal glory, a foretaste of that heavenly banquet at which every believer shall sit down when we all gather

together at the marriage-supper of the Lamb. This glory is ours to-day.

In his epistle to the Ephesians, Paul writes, "In whom (that is, in Christ) we have an inheritance,"—not "will have" but "have"—have at this very time. That we have not entered upon the possession of the inheritance does not affect the fact of our ownership. A man may become the heir to a large and rich estate in America and the man himself be in China. He has not entered into the full enjoyment of his inheritance; he cannot see it with his eyes; he does not know its details of hill and valley; he cannot tell all its resources of mine and field and river; but it is his, nevertheless. He is the rightful and acknowledged owner. So it is with our possessions in Christ. They are ours, though our ideas concerning them are undefined. We know about them in a general way. The apostle Peter tells us that they are incorruptible, undefiled, unfading, and reserved for us in that heaven toward which we are hastening; and Paul says that man's mind is not now able to conceive the good which God has in store for us. It is this thought that robs death of all gloom to the Christian heart, that makes a Christian look forward to the time of his departure from this world with gladness and eagerness. Why should he not rejoice? He then enters upon the full glory of his inheritance in Christ.

But, while the glory is in heaven, and while we must wait for it until we pass into the other world, God, who gives us the glory, also gives us earnests and pledges of its ownership, bidding us look upon these and handle them, and thus have our faith made strong. In this same epistle to the Ephesians, Paul tells us that the sealing of the Spirit is an earnest of the promised possession, and the Spirit uses the Holy Supper, as he used prayer, to perfect his work in the soul. It is not the mere observance of the rite, not the eating the bread and drinking the wine, that is to do us good. We may eat and drink, and be thoughtless and careless and formal, and then the exercise will be profitless to us. It is the spiritual grace contained in the outward rite that will make us grow in the Christian life. The Holy Spirit is given to every believer, and furnishes discerning power to every believer; but the fruits of the Spirit will be enjoyed only when the heart welcomes him and the will submits to his control.

As we partake of the Supper of our Lord to-day, let us keep this joyful thought before our minds—not only does it memorialize our Lord's death, but it also conveys to us a pledge from God—from God who cannot lie—of the glory awaiting us. Let us eat and drink

using the God-given tokens whose full significance we shall never comprehend until we enter our country above.—H. C.

THE EUCHARISTIC FEAST

"This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:25, 26.

Is the observance of the Lord's Supper still binding upon the Christian Church? What was our Lord's design in the institution of this ordinance? Does its observance speak to those who are unconsciously interested in the event it commemorates? Is this ordinance to be perpetually observed? Each of these questions is important; all of them are answered in our text.

The observance of the Lord's Supper is—

I. Divinely commanded. "This do ye."

This command was primarily given to the apostles; and had there been no repetition of the command or further allusion to this ordinance we might have concluded that it was designed exclusively for them. But this question is settled in our text. The Christians at Corinth, at least twenty-five years after our Lord instituted this supper, are exhorted to observe it. Hence the inference is a fair one that it was a command given to the Church, as well as to its apostles, and is as binding upon us as it was upon them.

II. A commemorative event. "In remembrance of me."

It was a memorial service. The design is to refresh our memories with the love of Christ; to bring more vividly to our recollection his sacrificial work so that our love to him may be increased and strengthened. While the bread we eat reminds us of his broken body, wounded and pierced in the offering up of himself for our sin, and the wine we drink reminds us of that precious blood which he shed for us, and by which we are cleansed from our defilement, the entire service increases our estimate of his finished work and impresses us with the importance of that death by which the ransomed live.

III. A proclamation to the world of a glorious fact. "Ye do show the Lord's death."

Every communicant becomes by the observance of this ordinance a silent but impressive preacher of Christ crucified. Our obedience

to this command is a protest against the infidelity, the self-righteousness, the irreligion of the age. And while we thus protest against the world's rejection of the Saviour, we in the simple observance of his command proclaim the fact that "whosoever believeth in him shall not perish but have everlasting life." In thus showing the Lord's death we discharge a twofold duty—to him who has redeemed us, and to the world who despises and rejects its Redeemer. Who can tell how successfully Christian men and women are thus preaching Christ by their silent and unostentatious obedience to this command?

IV. A perpetual obligation. "Till he come."

The institution of this ordinance inaugurated the present dispensation and it will remain in force till Christ shall come to close the dispensation and to render the ordinance no longer necessary. Till then we are to observe it with regularity, with a grateful spirit and with due solemnity. Nothing is to interfere with its observance: time, changes, passing events are to leave it untouched. The design of the service is never to be forgotten; its spirituality never to be lost; its significancy and force are to remain to the end. The solemn yet cheering words: "Till he come" are to be associated with every service, thus reminding us that his coming draws nearer. The thought will stimulate us to a holier life, and to an habitual preparation for a purer world. It may be that those who are alive and remain when Christ shall come will be found commemorating his dying love, and thus in the very act of obedience shall hear the welcome cry, "Behold the bridegroom cometh."—J. B. D.

THE STRENUOUS CHRIST

It is a trite and very commonplace remark that the Christian who makes real headway as a Christian must keep close to Christ. But, as is the case with many such remarks, there is real and rich truth in it when rightly understood.

The keeping close to Christ which I have in mind just now is this: Such an increasing knowledge of the heart and purpose of Christ in coming into the world as will result in your becoming identified with him, assimilated to him in the spirit and purpose of your own life.

This intimate knowledge of Christ will come partly through your own intimate communion with him in prayer. True prayer is converse with God and is possible only to those who believe sincerely

that God is, that he is a person, that he will hear and answer the prayer of faith, and that he is abundantly able to do all that he has promised in his Word. The true believer will approach God through the merits and intercession of Christ and will ever seek the assistance of the Holy Spirit, for "we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings that can not be uttered." Rom. 8:26.

Intimate acquaintance with Christ will come also through faithful obedience to the commands of Christ. "If ye do his will ye shall know of the doctrine." John 7:17.

But you must also study earnestly the record of Christ's life as found in the gospels. Read what he says of himself and his mission. Sit down reverently at his feet, like Mary of Bethany, and let him teach you out of his own Word what manner of man he is, whence he came, and why he gave himself for the world's salvation. Such open-hearted study of Jesus himself will result in your growing conviction that he was a genuinely human being "touched with the feeling of our infirmities," that he was God as well as man, and that in some mysterious way, which we can not fully understand, he put himself in our place and through the riches of his perfect personality and the divine significance of his sufferings and death on the cross he purchased eternal redemption for every soul that trusts and obeys him.

You will be impressed with the strenuousness of Christ's life and work. He was always eager, earnest, alert, active, bent most devotedly on the accomplishment of his mission, his eye never losing sight of the great, shining goal he sought to reach. He was ever driven, although ever voluntarily, paradoxical as it may seem, by a divine imperative. "Know ye not that I must be about my Father's business?" he said to his mother when he was only twelve years old. He submitted to baptism at the very outset of his ministerial career, thus numbering himself with the transgressors and sharing with them the responsibility for sin and acknowledging with them his amenability to heaven's law. A baptism of another kind he had to be baptized with—the baptism of suffering—and he never lost sight of that tragic experience and was in distress till it might be completed on Calvary. His mission, he said, was to minister, not to be ministered unto, and to give his life a ransom for many. Matt. 20:28.

Think then, dear friend, both of the strenuousness and vicarious-

ness of Christ's life and death, and like Saint Paul, seek to be assimilated to your Redeemer in the spirit and purpose of your own life.

There is an old legend of Jerusalem that tells of a woman whose husband was sick unto death. In her sorrow she went to Saint Peter and asked him to prolong her husband's life. He promised to do this, but required the woman to go out and beg for time. "Any person you find," said Saint Peter, "who will give you any time, a year, a month or even a day, you may add that to your husband's life." But she could find no one who was willing to spare even a single day from their own lives that it might be added to the life of him she loved. But the thought came to her mind: "Why not give your own life?" This met the approval of Saint Peter and he took from her one-half of her days and gave them to her husband and they went through this world hand in hand until they came to the river of death and went across it together.

The old legend has eternal truth in it. Jesus Christ put his life in place of ours. He lived and died and rose again and ever lives for us, our substitute, our hope, our life. "I give unto them eternal life," he said.

And listen! If we will we can put our lives into the lives of others with gracious, enriching, saving efficacy.—J. Y. E.

IT IS GOOD FOR US TO BE HERE

We read in the gospels how Jesus took three of his disciples, Peter, James and John, up into an high mountain, apart by themselves, to pray; and while Jesus prayed he was transfigured before them; his face did shine as the sun, and his raiment was white as the light. And two glorious visitors from the heavenly world, Moses and Elijah, appeared and talked with Jesus. Then Peter was so much overwhelmed by the effulgent glory of this scene that St. Mark says, "He knew not what to say." But this is what he did say, "Lord, it is good for us to be here, let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." He was willing to remain with Jesus on the Mount of Transfiguration; he did not wish to come down to the world again.

But the Lord had some work for them to do on earth yet, before they could be received into heaven. And he led them down again to work among men. But the first object they met was one possessed of

a devil. And such a devil! His disciples could not cast him out. Only Christ, just from the Mount of Transfiguration, could cast him out.

We stand here now, also, on a Mount of Transfiguration. Jesus is with us in this Holy Communion; only we do not see his transcendent glory, but we feel him precious in our hearts. We also feel with Peter, that it is good for us to be here. But we can not stay here much longer; we must also go down to the world again and contend with the world, the flesh and the devil. Let us take Jesus with us, and he will enable us also to cast them out, and keep them out of our hearts.—P. A.

BETRAYAL AND BREAD

"The Lord Jesus the same night in which he was betrayed took bread." Human imagination would never have written such a sentence as this. What an anticlimax! When we reach the last night of a great man's life we expect something exciting. This denouement is too disappointing. We want a jeopardized hero to have something more exciting than bread. Jesus always did the unexpected. Why did the Master of us all oppose betrayal and treachery with bread?

I. Bread is associated with the simple, commonplace life of every day. Jesus chose bread to outlive and outlast the perfidious betrayal of Judas. A kiss, and a torchlight procession, and a jury trial, and even a cross, are soon over; but the staff of life outlasts any of these. I think Jesus chose bread because it is always with us and every time we sit down to a meal we ought to think of him. Why not do as Maltbie Babcock suggested in his prayer: "O Lord, let me take one bite of bread at every meal in memory of Thee"? It is just because it is such a simple memorial that we forget it. After all, the memorials of love are usually simple things. Your little dead baby is remembered by the old worn-out, everyday shoe, or the faded dress, or the torn cap. It is the commonplace thing that touches us: a faded rosebud, a letter yellow with age, an old armchair, bring back memories of days too sweet and fair to last.

II. Bread is also nourishing and life-giving. Here we get a little insight into a great law that lay at the back of all Jesus' life and work. Jesus opposed a negative thing with a positive thing. He opposed treachery with bread. Treachery is negative; it pulls down

from life to death if it can; bread is a positive thing; it lifts death or weakness up to life. This is our Lord's method always. The great law of his life was this: "I have come that they might have life, and that they might have it more abundantly."

III. Bread was symbolic. An Oriental would never tread it under his foot. Thus the most familiar article of food had in it the element of mystery as having been touched by the unseen hand of God. In the social customs of the East the giving and receiving of bread has always been a principal factor in establishing a bond of peace between the host and the guest at his table. And so the Lord's Supper is a great piece of symbolism. These eleven men seated around the table, being Jews, would remember that all through the Old Testament the common meal eaten by men together was a symbol of a completed covenant. Let us, then, who sit around this table, remember that we are all binding ourselves by one more vow of loyalty to the Christ who is spiritually present.

IV. Bread is a necessity. I wonder whether Jesus did not mean by choosing this symbol of bread that he was a necessity to every life, and not a luxury. He has asked us to remember him by the eating of a thing which we should have as a staff of life at every meal, and thus we should be continually reminded of him.

Let this then be the conclusion of the whole matter and the great thought in our minds to-day: Jesus Christ is the only Saviour. He is as necessary to our souls as bread to the physical body.—Rev. Herbert Booth Smith, D.D.

THE COST OF VICTORY

I. The victory. In the age-long contest between righteousness and sin, between life and death, the decisive battle has been fought and won. "Thanks be to God who giveth us the victory." "This is the victory that overcometh the world, even our faith."

Christ on the Cross won the victory over sin. First he conquered sin himself, for he was the sinless Christ, tempted in all points like as we are tempted, yet without sin. After he himself had met and overwhelmed all of the allied powers of evil, he conquered sin for us, so that you and I may rejoice in the forgiveness of our sins and in the cleansing from their guilty stains. Thanks be to God!

Christ on the Cross won the victory over death, which the Apostle terms the last great enemy. First of all, Christ vanquished

death for himself, and then for us, so that we need never again be subject to bondage under fear of death. By his victory he has transformed our last great enemy into our friend, and so he tells us that when our beloved go out from us they do not die, but fall asleep to wake in the room which he has made ready in the Father's home where all of the children of God share in the joys of an endless life.

II. The cost. There is no victory without a shedding of blood. During the darkest days of the war an English don, kept in Oxford by the infirmities of advancing years, used to wander with bowed head through those deserted walks, thinking of the strong young men who were dying for him, and wishing all the while that he might die for them.

We are thinking of the boys who went out from us across the sea, and who shall never return; we are thinking of the fathers and mothers who gave them up to the death. Of all the good things that we can say about these young heroes and about their loved ones in the home, the best that we can say is that their gift of life was somewhat like the supreme sacrifice of Christ on the Cross.

III. The supreme sacrifice. When the world was sunk in sin and appalled by the vision of death the Heavenly Father gave up his only Son to die for us, and he did not die in vain. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." The supreme sacrifice! "God was in Christ reconciling the world to Himself." When we sinful mortals were waging a losing battle against our deadly foes, the Lord of glory came to earth to lead us through the valley of deepening shadows and out into the sunlight of the Father's love. Thanks be to God! It cost the death of the Son of God, but it is worth even that. It could have cost no more and it could have been achieved by nothing less. Christ is content with the fruits of his conquest. He has seen of the travail of his soul and he is satisfied. But what of ourselves? Can we look at the Cross with hearts unmoved?

IV. Our gratitude. Thanks be to God! Only a cur could feel ungrateful towards those earthly fathers who gave their only sons to die for the wrongs of a world. How much more shall we give thanks to the Heavenly Father for his supreme sacrifice!

The Lord's Supper is the Eucharist, the Thanksgiving Service of the Christian Church. Let us therefore think of the Son of God who gave himself for us, and let our hearts overflow with gratitude

and love. Let each of us keep saying to himself, even though it be through the blinding tears, "He loved me and gave himself for me."

Thanks be unto God who giveth us the victory through our Lord Jesus Christ. At other times we think of what we can do to show our love and our loyalty to him, but at the Lord's Supper let us rather think of what he has done for us, and of what he is doing now.—Rev. Andrew C. Blackwood, D.D.

GRATEFUL RESOLVES: NEW YEAR COMMUNION

"I will take the cup of salvation, and call on the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people." Ps. 116:13, 14.

Grateful to God the Psalmist determines to adopt three distinct lines of action. To take the cup. To call upon God's name. Publicly to pay his vows to the Lord.

I. His resolution as to the cup of salvation. Among various ancient offerings was that of the drink offering. Num. 27:7. But this, like every other service, was typical; and hence we have Christ using the cup in the institution of the Sacred Supper, and that cup was symbolical of the blood he was to shed.

1. Cup of salvation. This cup was the cup of the atoning blood. The offering of Christ's soul.

2. We must take. That is, appropriate it. We must receive. We must realize it by faith.

3. The cup of salvation may be considered as the cup of blessing which comes to us as believers. 1 Cor. 10:16. What blessing! Redemption. And in this redemption there is forgiveness, peace, sanctification, eternal life. Now in taking the cup of the atonement we receive all the blessings therein contained. So that gratitude says, "I will take." This we must do humbly, penitently, believingly, and as our sole hope.

II. The resolution as to prayer. "I will call." A soul forgiven and cleansed, a praying soul. Asking God to accept us, then our offerings. To bless us, and make us blessings. Praying always.

III. The public payment of vows. Vows are either resolves made in secret or openly pronounced. There are vows of dedication. When we resolved to be the Lord's. Vows of obedience. Vows of special praise. Vows of special offerings. Vows must be paid; that

is, right vows. Not rash ones, like Jephtha's. Nor wicked ones, like those of the Jews. Acts 23: 14. They should also be publicly paid. In the "Lord's house." Before his people. Honoring God in public. How specially all this applies to the service of the Lord's table! Here we realize by faith the death of Christ. Here we appropriate the blessings of salvation. Here we seek by prayer the Divine grace. Here we pay and renew our vows before his people. How wise, safe, and blessed thus to begin the new year!—J. B.

17,989

Part III: BRIEF COMMUNION OUTLINES AND SKETCHES

BRIEF COMMUNION OUTLINES AND SKETCHES

DUTY AND OBLIGATION TO KEEP THE FEAST

(PREPARATORY SERVICE)

"Therefore, let us keep the feast." 1 Cor. 5:8.

I. First, let us keep the feast because the obligations rest on Christ's dying command.

"Keep my commandments." "Ye are my friends, if ye do whatsoever I command you." "This do in remembrance of me."

II. Let us keep the feast as a public confession of Christ. It offers a blessed opportunity of testifying in the presence of fellow disciples and of the world that we are not ashamed of Christ. "I will pay my vows now, in the presence of all his people."

III. Let us keep the feast because in not doing so we would incur spiritual loss. It is a blessed means of grace, and the loss is great when neglected. It is called a "feast" because it refreshes and strengthens the soul.—H.

CHRIST EXPECTED AT THE FEAST

(PREPARATORY SERVICE)

"What think ye, that he will not come to the feast?" John 11:56.

I. What is there to cause us to fear that he will not be at the feast?

1. Our sins against him.
2. Our neglect of doing commanded duty.
3. Our lack of love for him.

II. On the other hand, what is there to encourage the hope that he will be at the feast?

1. His character.
2. His disposition to forgive.
3. His love.—H.

EMPTY PLACES AT THE LORD'S TABLE

(PREPARATORY SERVICE)

"David's place was empty." 1 Sam. 20:25.

I. Some absent who might be expected to be present.
   1. Children of good parents.
   2. Hearers of the word.
   3. Those who have proved the vanity of the world for themselves.

II. Some apparently absent who are really present.
   1. The timorous and fearful.
   2. Those whose love is greater than their hope.

III. Some present who ought to be absent.
   1. Hypocrites.
   2. Schemers.

IV. Some absent on the most frivolous excuses.
   1. Nothing worth hearing.
   2. Inconsistencies of other people.

SELF-EXAMINATION

(PREPARATORY SERVICE)

"Commune with your own heart." Ps. 4:4.

I. The subjects of self-examination.
   1. Our sins.
   2. Our conversion.
   3. Our principles.
   4. Our pleasures.
   5. Our prayers.

II. The manner in which it should be conducted.
   1. Seriously.
   2. With reference to the Bible as a standard.
   3. With prayer for divine guidance.

III. Its advantages.
   1. Self-knowledge will direct us in the use of the means of grace.
   2. Self-knowledge will assist us in the performance of religious duties. Make communion blessed.
   3. Self-knowledge will guard us against temptation.

INVITED NEARER

(PREPARATORY SERVICE)

"Master, where dwellest thou? He saith unto them, Come and see." John 1:38, 39.

In the sacramental service we receive an invitation to nearness with Christ. It is a gracious invitation to partake of nearer and more confidential communion with our Master.

I. About to accept his invitation let us begin with confession to him of our sins. "With my burden I begin; Lord, remove this load of sin." Let us tell him of our waywardness, our coldness of heart, of our neglect of his word, of prayer and fellowship. Keep nothing back. "He will abundantly pardon."

II. So near to Christ we will confide to him our troubles and sorrows too. In the sacramental service the burdened and the afflicted are especially invited near, and assured of Christ's sympathy and comfort. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Cast your care on him, for he careth for you,"—literally, "he bears you upon his heart." Draw near, and tell him your troubles.

III. This is a precious invitation to those just beginning to follow Christ. Such was the case with John and Andrew. Such is the case with many in this church to-day. You are asking, "Master, where dwellest thou?" You want to know him better. He invites you to the nearest and sweetest relationship: "Come and see." "Come, tarry with me a while, listen to my words, learn my spirit, know my desires, become intimate with me and the things of my kingdom." It is so he speaks to you, you who are just entering upon his service. Recite to him your fears; tell him of your longings and aspirations, make known to him your resolutions and ask him to help you keep them.

IV. Some of the blessings of being brought near. "I sat down under his shadow with great delight and his fruit was sweet to my taste. He brought me into his banqueting house and his banner over me was love."

1. Nearness. It is blessed just to be near to him.
2. Rest. It means to get a rest that will refresh us for going on to new endeavor.
3. Protection. Shade from the burning sun of temptation and affliction, etc.

4. Sweet fruit. Such as pardon, peace, power, assurance, joy, hope, indeed sweet foretastes of heaven.

Let us come to commemorate him, to commune with him, to consecrate ourselves to him. Let us come with delight. Put away all fear. You are invited. Come because you are. We are not worthy; but we are invited. Therefore let us gather and thus "keep the feast."

STIRRING TO REMEMBRANCE

(PREPARATORY SERVICE)

"I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

The power and use of memory. God uses this faculty in building up Christian character. In our coming Communion we remember especially the facts and the purpose of Christ's life and death.

I. The Gospel has a history to be remembered.
   1. Bring to remembrance Christ's sufferings.
   2. Bring to remembrance our sins.
   3. Bring to remembrance God's love.

II. The Lord's Supper has a purpose to be remembered.
   1. It is a commemoration of Christ.
   2. It is a communion with Christ.
   3. It should bring consecration to Christ.—H.

PREPARATION FOR THE PASSOVER

(PREPARATORY SERVICE)

1 Cor. 11:23-27

I. The Passover prepared. When God delivered the Israelites from Egypt, passing over the families in the houses whose doorposts were sprinkled with blood, he was giving primary lessons in the doctrine of the cross. The annual celebration by the Jews which recalled the Passover was a lesson concerning deliverance of souls from sin. Because of the blood on the doorposts God had passed over his chosen, when he smote the people for their wickedness. Now the time had come for a new lesson, which is to be learned by us and our children. "Christ, our Passover, is sacrificed for us." His blood of the new covenant is shed for many for the remission of sins.

If we accept that sacrifice, God passes over us when he pronounces judgment on sinners. "There is therefore now no condemnation to them that are in Christ Jesus." This is the chief lesson taught by the Lord's Supper. Each time we partake of it, we should take the steps which our Lord took when he instituted it. And every one who is a disciple of Christ ought to take the Lord's Supper, for our Lord commands all his disciples, saying, "This do, in remembrance of me." Now, our Lord's preparation for this last Passover was:

I. Deliberate. He had thoughtfully and eagerly anticipated it. "With desire," he said, "I have desired to eat this Passover with you." The place was carefully selected. Two of the disciples were sent to make it ready. They all went to the guest chamber at the appointed hour. The Lord's Supper is richer in meaning than the Passover. It requires the preparation of mind and heart made by private meditation and by the gathering together beforehand of disciples for prayer, conference and instruction.

II. It was exclusive. "I shall eat the Passover," he said, "with my disciples." Only those who had openly and fully surrendered themselves to him were invited to partake of that sacrament which testified to his death for the remission of sins. To include others would be to do them harm and to mar the rite for those who understand it.

III. It was familiar. He drew closer than ever to his disciples in the hours when he taught them how to commemorate his sacrifice. His conversation with them is fathomless in its tenderness. He talked with them concerning the things of his kingdom rather as their Elder Brother than as its King. Nowhere do disciples draw nearer to Christ than when they make themselves ready for his supper. These times are to be cherished as the warm spring hours of spiritual growth.

IV. It was solemn. The greatest tragedy of the world's history was at hand. Our Lord's manner, words and actions were filled with the consciousness of it. When we show the Lord's death at his table our thoughts and songs and prayers may be sweet, tender and even exultant; but the suggestions of the crucified Christ are so intense, the reminder of our sins, such as made it necessary for him to die, is so impressive, that our love and hope will always be solemnized by awe and penitence.—A. E. Dunning.

OPEN COMMUNION BETWEEN EARTH AND HEAVEN

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven." Gen. 28:12.

I. Here was restlessness due to distance from God. Jacob had sinned against his brother, his father and his God. He knew it, and he had a restless slumber. He dreaded punishment. He longed for some way of atonement. He wanted communion with God. He dreamed of it.

II. The meaning of the ladder symbol. It was the New Testament in the Old. It was the sign of communication between earth and heaven, between God and man.

A ladder suggests perilous emergency. A ladder suggests possible salvation. A ladder suggests immediate use.

III. This occurrence may well suggest to us that the Christian's career is upward. The ladder was on earth but it reached to heaven. It ended at the throne. We are to mount toward the throne of God. It is our duty to advance. Our ascent may be gradual, but it ought to be steady, continuous. "Grow." Aspire. Climb.

IV. The value of spiritual dreaming. See that you make your life after the pattern shown you in the mount. God gives you visions, ideals. Work toward them. Let this sacramental season be to you a new start toward heaven.—H.

THE MEANING OF COMMUNION

"This do in remembrance of me." 1 Cor. 11:24.

Our Lord does not need our loving remembrance to increase his power, glory and kingly rule. We cannot add anything to his infinity.

I. If we should forget to remember him, the King in his beauty will shine on forever just the same. We may decline his invitation to the Holy Supper, never putting a crumb of bread to our lips in remembrance of him, but he will be the same yesterday, to-day and forever. We may increase his joy by our coming, but nothing can affect the character of the unchangeable Christ.

II. The blessedness of the remembrance of Jesus is nearly all on our side. Eating and drinking at his table, we have fellowship and

friendship with One who sticketh closer than a brother. A believing, trusting remembrance appropriates his shed blood for cleansing our sin away and puts his crimson signature to the promises to pay all penalties against the soul and to provide all blessings for keeping, guiding and saving. This supper commemorates the victories of his death and the triumphs of his resurrection.

III. We are to observe this communion memorial till he comes again. He may come to-morrow or to-day, while we assemble. As a family would have a vacant chair at the table for an expected son, so we wait and look at every communion for His coming. In the fullness of time he will come and take us with him to the heavenly feast.

"For thee the burning thirst,
The shame, the mortal strife,
The broken heart, the side transpierced;
To us the Bread of Life!"

—Rev. E. W. Caswell, D.D.

COMMUNION A MEDITATION

"Meditate upon these things." 1 Tim. 4:15.

I. The nature of meditation.
   1. It is not mere thinking.
   2. It is not mere study.
   3. It is set and sustained thought for a practical purpose.

II. The seasons of meditation.
   1. Periods of solitude.
   2. Times of sleeplessness.
   3. Seasons of sickness.
   4. The Sabbath.

III. Rules for meditation.
   1. Lay up a good store of scriptural truth in the mind beforehand.
   2. Banish every thought that is out of keeping with the exercise.
   3. Apply the whole force and energy of the soul.
   4. Lift up the heart to God in prayer.
   5. Let not the exercise be unduly protracted.

AS THE DEW UNTO ISRAEL

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Hos. 14:5-7.

I. The spiritual influence which God promises to his people.
   1. It is like the dew in its source.
   2. It is like the dew in its silence.
   3. It is like the dew in its seasonableness.
   4. It is like the dew in its abundance.

II. Its beneficial results.
   1. Growth.
   2. Stability.
   3. Beauty.
   4. Fragrance.
   5. Fertility.

COME AND DINE

"Then Jesus said unto them, Children, have ye any meat? They answered, No. Jesus saith unto them, Come and dine." John 21:5, 12.

Our Lord did not need the great draft of fishes they had caught by casting the net on the right side of the ship; he had bread and fish already on the fire.

I. Where the faithful toiler is Christ is always present. He is One among the lowly, ready to feed the hungry.

II. After the meal is over, he has meat to give them they know not of. He says, "I am the living bread of life; he that eateth of me shall live by me. He that drinketh of the water I shall give him, shall never thirst." Therefore partake until the soul is fully satisfied. Christ's peace is medicine to lessen pain; his love, food for the famished.

III. He commissions his disciples to go forth and invite the world to come and dine, saying, "Go out into the highways and hedges and compel them to come in to my supper." Bread may run

short in famine and war, but he has an inexhaustible supply. He can feed thousands as well as one. The upper room, the Transfiguration Mount and the seaside were eating-places for all the people who followed him.

IV. When he breaks the bread, every place is sacramental, every scene of fellowship is a Holy Communion supper with him. Bodily food is an emblem of the spiritual manna which comes down from heaven. He helps in business life as well as in soul prosperity. He tells where to cast the net for multitudes of fishes or for a lost world. Ask him, the great Guide; he knows the way, and how, when and where. Obey his command, launch out in the deep waters of his love, you who are standing on the shore fearful of the waves. He will not suffer you to sink down; his hands hold, his fullness fills. Come and dine with the King of kings, the Lord of glory; his table is full and free and forever waiting your coming.—Rev. E. W. Caswell, D.D.

THE GOSPEL FESTIVAL

"A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

I. These words are quite in harmony with the special privileges of a communion season. Isaiah in this prediction looks forward to gospel times. He speaks of the great spiritual banquet which God has provided for the world. His words refer to the blessings of the Christian salvation. These are often set forth in the Bible under the image of a feast.

II. The place of the festival is "this mountain"—that is, Mount Zion, or the Church of the Lord Jesus Christ. The Founder is "the Lord of hosts"—sovereign, all-sufficient, gracious. The invited guests are "all people"—the whole world of mankind, Gentiles as well as Jews, the masses equally with the classes, "every creature."

III. Special emphasis, however, seems to be laid upon the viands. There are both meats and drinks; and the Prophet expatiates upon them, suggesting the ideas of abundance, variety, richness, daintiness. Every festival is intended to be not only want-satisfying, but joy-inspiring; and such, in the highest sense, is the design of the gospel feast. This banquet is satisfying; for the solids are the "fat things" of saving truth, and "fat things full of marrow"—the richest

dainties of Divine grace. And this banquet is joy-inspiring; for the drink is "wine that maketh glad the heart of man"—wine which has been kept long upon the lees, full-bodied and generous; wine "well-refined," that is, filtered and clarified from all impure sediment;—referring to the exhilarating joys of the gospel.—C. J.

CHRIST'S CRUCIFIXION

"There they crucified him." Luke 23:33.

I. "There"—the place.
II. "They"—the agents.
III. "Crucified"—the crime.
IV. "Him"—the sufferer.

COMMUNION

"This do in remembrance of me." 1 Cor. 11:24.

These words were uttered by our Lord in the most solemn and yet the sweetest service that he had with his disciples. Jesus had borne many things and had faced all manner of trials and sufferings, but could not bear to be forgotten. He wants to be remembered.

I. In what he wants to be remembered.
   1. Not so much in his deeds of kindness.
   2. Not so much in his social endeavor.
   3. Not in his miracles.
   4. But in his death and what it meant to all.

II. The spirit in which he wants to be remembered.
   1. The spirit of love.
   2. The spirit of obedience.
   3. The spirit of progress and conquest.

III. What he gave us to remember him by.
   1. Bread. The staff of life. Broken bread. Broken body. Life-giving.
   2. Wine. The blood of the grape. The poured-out wine, the spilled blood of Christ, the life-giving blood.

These two emblems of life he gave that his disciples should remember his death till he should come again.

THE SCENE OF CALVARY

"The place which is called Calvary." Luke 23:33.

I. It was the scene of strange prodigies.
II. It was the scene of unequaled suffering.
III. It was the scene of all-sufficient sacrifice.
IV. It was the scene of glorious triumph.
V. It was the scene of peerless example.

COMMUNION WITH CHRIST

John 14:15, 19, 23, 26.

I. Communion with Christ makes right living natural. Love is the fulfilling of the law, and the love that grows out of fellowship with him is sure to bear fruit in obedience.

II. Communion with Christ opens the eyes to see him. When the world cannot see him, his follower knows that he is near. In times of temptation, sorrow, or joy, there is no need to seek him who is "closer than hands or feet."

III. Communion with Christ is not a fleeting experience of a moment. It is not alone for certain hours of ecstasy. He makes his permanent abode with those that welcome his coming.

IV. These men to whom Christ spoke had had some three years of intimacy with him. Yet to them a promise of deeper fellowship is given through the gift of the Spirit. The communion that we may enjoy to-day is of this higher kind promised to the apostles.

CAN YE?

"Can ye drink the cup that I drink of?" Mark 10:38.

I. We cannot drink a cup of suffering so willingly.
II. We cannot drink a cup of suffering so intelligently.
III. We cannot drink a cup of suffering with such bitter ingredients.
IV. We cannot drink a cup of suffering so capacious.
V. We cannot drink a cup of suffering so deadly.

BOTH TRUE AND FALSE

"He saved others; himself he cannot save." Matt. 27:42.

I. The encomium.
   1. He saved others from danger.
   2. He saved others from disease.
   3. He saved others from death.
   4. He saved others from sin.

II. The calumny.
   1. In one sense it contains a vile falsehood; for Christ is almighty.
   2. In another sense it contains a glorious truth. He could not save himself, because he was appointed, and predicted and desirous to be the Saviour of others.

MEDITATION

"While I was musing the fire burned." Ps. 39:3.

I. Proper subjects of meditation.
   1. The character of God.
   2. His providential dealings.
   3. The plan of salvation.
   4. Our relation to God.
   5. Our future.

II. The benefits of meditation.
   1. The acquisition of religious power.
   2. The production of religious pleasure.
   3. The realization of religious hopes.—Rev. W. W. Wythe.

KEEP COMING

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

The heathen refresh their loyalty to their gods. Do you know of the Hindoo red mark of the god? A little Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev. Herbert Halliwell, former Christian Endeavor sec-

retary in that country. She was twelve years old. At close of the meeting a man drove up in a carriage and took her away. It was her wedding-day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindoo temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary it is to freshen in our hearts our devotion to our Saviour! As the heathen worshiper seeks paint for the brow, let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall men know that we are his disciples.

Everywhere around us in noise and bustle and selfishness we see the marks of man. How good it is to recognize the mark of God! And in the communion service is a time when we make that recognition. Let us come to the Lord's table. Let us keep coming, freshening up love and loyalty and consecration.

LESSONS FROM THE DESIGN OF THE ORDINANCE

1 Cor. 11:23.

I. It is commemorating.
II. It is confessing.
III. It is communicating.
IV. It is covenanting.
V. It is sealing.

LESSONS FROM THE NATURE OF THE ORDINANCE

1 Cor. 11:23.

I. The Sacramental emblems.
   1. The bread, the emblem of Christ's body or human nature.
   2. The cup, the emblem of his blood or sacrifice for sin.

II. The sacramental actions.
   1. On the part of Christ, who blessed the elements, and gave them with his own hand to the disciples, after breaking the one and pouring out the other.

2. On the part of the disciples, who received the bread and wine, and partook of them.

III. The sacramental words.

1. "This is my body"—the Incarnation.
2. "This is my body, which is broken"—the Passion.
3. "This is my body, which is broken for you"—the Atonement.
4. "This cup is the new testament in my blood"—the Covenant of Grace.
5. "This cup is the new testament in my blood, which was shed for many for the remission of sins"—Justification.
6. "Take, eat." "Drink ye all of it"—Faith.

LESSONS FROM THE NAMES OF THE ORDINANCE

"For I have received of the Lord that which also I delivered unto you." 1 Cor. 11:23.

1. The Lord's Supper.
2. The Communion.
3. The Eucharist.
4. The Sacrament.
5. The Feast.

THE FRIENDSHIP OF JESUS

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants," etc. John 15:14, 15.

Friendship is indispensable. Consider a few of the characteristics of a true friend.

I. He is always accessible. You will never find "No admission" written upon his door. For you, at least, his latch string is always out, his heart and his home are always open.

II. The true friend is sympathetic. Your sorrow makes him sad; your joy gives a keener note to his rejoicing.

III. A true friend always construes you favorably. His judgments are never harsh. He looks upon your good qualities and puts his emphasis on them.

IV. A true friend will make sacrifices on your behalf.

V. But perhaps the most conspicuous element of all is his constancy. A true friend remains the same no matter how the wind may blow.

VI. Now, in outlining these qualities of the ideal friend, you observe I have simply been describing our blessed Saviour. My only purpose has been that you might see him, and whom else do we want to see at such a service as this? Take these qualities upon which I have touched and see how beautifully they apply to him.

1. He is always accessible.
2. And as for his sympathy, it is too wonderful, too boundless, too infinite for our poor minds to grasp.
3. He always sees what is best in us and appeals to that.
4. His sacrifice—infinite unselfishness!
5. His constancy. The same yesterday, to-day and forever.—Rev. Robert F. Coyle, D.D.

COMMUNION WITH CHRIST

John 14: 15, 19, 23, 26.

I. Communion with Christ makes right living natural. Love is the fulfilling of the law, and the love that grows out of fellowship with him is sure to bear fruit in obedience.

II. Communion with Christ opens the eyes to see him. When the world cannot see him his follower knows that he is near. In times of temptation, sorrow, or joy, there is no need to seek him who is "closer than hands or feet."

III. Communion with Christ is not a fleeting experience of a moment. It is not alone for certain hours of ecstasy. He makes his permanent abode with those that welcome his coming.

IV. These men to whom Christ spoke had had some three years of intimacy with him. Yet to them a promise of deeper fellowship is given through the gift of the Spirit. The communion that we may enjoy to-day is of this higher kind promised to the apostles.

LET US DRAW NEAR

"Let us draw near with a true heart in full assurance of faith." Heb. 10:22.

I. Deliberately. Having counted the cost. Having definitely decided for him.

II. Humbly. We may not be confident except in the Lord.

III. Cheerfully. We are a willing people. We give up our souls to Christ, and all we have and are, to be forever his, not so much because we are bound to do it as because we delight to do it.

IV. Sincerely. This is indeed the life of the whole. A double heart, a reserved surrender, is an abomination before God.

V. In full assurance of faith. Distrusting our own goodness, but in full assurance of faith in him, in his love and saving power.—H.

THE LORD'S SUPPER

"This do in remembrance of me." 1 Cor. 11:24.

Thus did the Lord appoint this heavenly feast (1 Cor. 11:23-29). He invites to it all his believing people. He calls them to it, yea, he bids them come. To each he says: "Do this in remembrance of me." God grant that we may come then:

I. In a humble, penitent frame.

II. With faith in Christ.

III. With love to the brethren.

IV. With an earnest desire to lead a new and holy life.—H.

CLOSED-DOOR COMMUNION

"When the doors were shut . . . Jesus came." John 20:19.

I. When the disciples locked the doors to prevent interruption Christ knew that he was sure of a welcome. He had been waiting for this opportunity to manifest himself unto them. He could not speak to his friends in the presence of his enemies. He could not get their ear on account of the din and confusion that came through the open doors. Have you ever tried to carry on a conversation over

the telephone in a room full of uproar? Then you know why "Jesus came, when the doors were shut."

II. Closing the door to the world is opening the door to the Master. He is always passing by those doors that are wide-open to all the frivolity and vanity of men; but whenever he finds the door shut to these things he seeks admittance. He knows that there is room for him on the other side of the closed door.

III. Do not be afraid of shutting the door; it is the best invitation for the Master to enter. "Enter into thy closet and shut the door," and he will see that his presence is desired. In the busy modern world, with its multiplicity of interests, we must find time to be alone with the Master. When the doors are shut Jesus still comes! And this feast of the Lord's Supper is a time of closed-door communion. He comes and sups with us when we shut the world out in an attitude of attention.

THE GREAT GIFT

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

I. The gift of Christ.
   1. Voluntary—"gave."
   2. Precious—"Himself."
   3. Vicarious—"for us." (a) In our stead. (b) For our good.

II. Its object.
   1. Redemption from sin. The *anomia* is here regarded as the power from whose control believers are brought and freed through Christ. Since, therefore, they are released from the service of this hard master (Rom. 6:11, 18), he can require nothing more of them; and it is therefore but just that they refuse to obey him in order henceforth to live soberly, righteously, and godly. (Rom. 6:16, 22.)
   2. Inward purification—"unto himself."
   3. Outward holiness—"peculiar," "zealous." Sacrament tests, discriminates.

THE UPPER ROOM OF POWER

Acts 1:12-14.

It was an upper room of Christian fellowship. This is true of the Lord's Supper. It was an upper room of harmony. This should be true of the place of the Lord's Supper. It was an upper room of prayer. This should characterize our observance of the Lord's Supper. Prayer should be the very atmosphere in which we meet. It was an upper room of power. If there had been no upper room, there would have been no Pentecost. When the gift of tongues was made and thousands were added to the church, the new organization forged ahead with mighty strength. Too many are inclined to view the outward results without going back to the secret springs of power. It was the prayer, the supplication, the harmony, the Christian fellowship, the higher life, the plans for enlarged work that made Pentecost possible. The gift of the Holy Ghost would have been impossible cut off from its antecedents. This is a gift much to be desired, and it is to be prayed for by a consecration that is altogether necessary.

DRAWING NEAR TO GOD

"It is good for me to draw near to God." Ps. 73:28.

Some reasons why it is good to draw near to God.

I. He is the author of our salvation and the fountain from which we draw our spiritual supply. We are taught by inspiration to "Look unto him and be saved," for there is none else. Again neither is there salvation in any other, and also that he is the author and finisher of our faith.

II. Drawing near to God enables us the better to know God. To know our fellow-men we must associate with them, in a word, draw near to them. We may know something of God from tradition, from nature, from a cold and critical study of the Bible, but to know him perfectly is to draw nigh to him and thus know him in our own Christian experience.

III. It is a good thing to draw near to God because it involves a drawing away from the world. Our arms are too short to walk hand in hand with God and the world. The great clutchy arms of

the world are about us and the loving arms of God are extended toward us inviting us to come nearer to him.

IV. It puts us in the proper attitude toward the world. Man does not live for himself alone. We are taught, "Bear ye one another's burdens," "Let your light so shine before men." So by placing ourselves in the proper attitude enables the world to place a proper estimate upon us.

CRUCIFIXION UNTO LIFE

"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

I. What this crucifixion is.
   1. A death to the law.
   2. A death to sin. (a) In its guilt. (b) In its power.
   3. A death to the world.

II. How it is effected.
   1. The human instrument—faith, submission.
   2. The divine instrument—the Holy Spirit.

III. The life.
   1. According to law (precepts) of God.
   2. According to the example and spirit of Christ.
   3. Motives to life—"loved," "gave himself for me," expressed in the sacramental elements.

OUT INTO THE NIGHT

"And it was night." John 13:30.

Many commentators have been struck with the abrupt manner in which John closes his account of the episode with the traitor Judas on the night of our Lord's last Passover celebration. They have felt that this remark is not added only to show that Judas could not have gone to make any purchases, for the shops were closed at that time. "There is certainly something awful in this termination, and its brevity makes it all the more impressive. The event had so deeply

engraven itself on the mind of John that he remembered the hour."

I. This brief remark of John may indicate to us the tragedy that was being enacted in the soul of Judas. The perfidy which he was about to commit did not bear the light. It was a deed of darkness. But Judas himself had reason to shun the light, especially him who was himself the Light that lighteth up the whole world.

II. It was a memorable occasion, that last night which our Lord spent upon the earth. John has filled four chapters of his Gospel with the account of the parting discourse of our Lord. The heart of Jesus was overflowing with love for the little band of his disciples. He gave them his last instructions, administered his last warnings to them, but above all he spoke comfort to them as he had done on no previous occasion. His discourse was drawn out till midnight.

III. The room where they were was bathed in heavenly light because of his teaching. Judas could not bear this; on his soul the eternal night had settled. The whole scene was an accusation against his dark doings. He fled from life and joy and happiness; he had to go to relieve his guilty conscience somewhat. He went out into the night of misery, despair, death. The powers of darkness which held him in their clutch throttled him. He received his wages twice that night.

IV. So others have quit the company of Jesus and his disciples; some actually drawn away by the same covetousness which had gripped greedy Judas, others enticed by lust in some other form. It has been night in every soul that has left Jesus and his light and love. Question: Would you go away from Jesus?—W. H. T. D.

THE LOVE OF CHRIST

We have come to the Communion Table to-day professing our desire to know the knowledge-surpassing love of Christ. God is love; "and we have known and believed the love that God hath to us." Christ is love; and his death, which we are now about to commemorate, is the highest and most wonderful expression of his immeasurable love. In this service, therefore, the love of Christ should be the one great subject of our thoughts, and prayers, and praises. His melting love towards us should draw forth ours towards him, and we should gladly acknowledge him as "the chiefest among ten thousand," and the "altogether lovely."

Let us seek to realize in our hearts the blessing which Paul entreats for the Ephesians,—that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge." For while it is true that Christ's love surpasses knowledge, it is equally true that it may be known. No one can perfectly explore it, for it is infinite and immeasurable; but we are well able to apprehend it in some measure, through the power of the Holy Spirit. There is room indeed for our continual growth in the knowledge of this love.

I. Think of the love of Christ in its "breadth."
II. Think of the love of Christ in its "length."
III. Think of the love of Christ in its "depth."
IV. Think of the love of Christ in its "height."—J.

DRAW NIGH

"Draw nigh unto my soul." Ps. 69:18.

I. In what relations?
   1. As a Father and Friend.
   2. As a Guide and Guardian.
   3. As a Redeemer and Portion.

II. In what circumstances?
   1. In reading the Bible, and meditating on it.
   2. In the exercise of prayer.
   3. In attendance of religious ordinances, Communion.
   4. In the season of affliction, and in the hour of death.

III. For what end?
   1. To establish communion with the soul.
   2. To repel evil from the soul.
   3. To prepare the soul for heaven.

USES OF MEMORY

"I will not forget thy Word." Ps. 119:16.

I. Memory may be called the library of the mind, where thoughts are stored; the phonograph of the soul, where voices are echoed, or

the photograph of the heart, where loves, friendships, are pictures to adorn forever the gallery of the soul. What a contrast between a loving memory of the true, the beautiful and the good, and the memory of revenge, hate, malice and lust!

II. Think of turning the portrait of Christ to the wall of forgetfulness, as well as those of our most faithful and dearest friends! Think of trying to forget home, church, country and God, so as to keep more vivid the scenes of revelry and debauchery!

Memory is said to be "the only Paradise from which we cannot be turned out." It is richer than vaults of gold, more lasting than honors, titles or treasures of the world. But it is a monitor as well as a recorder. "Son, remember," is the silver bell of conscience, warning the soul to remember his Creator, and not to forget those dearer to him than life.

A widowed father gave nearly all his earnings for the musical education of his daughter. After ten years of his sacrifices and loneliness she returned from Europe to thrill with her songs the great audiences that greeted her. But she refused to recognize her humble father in his lowly and penniless condition. Such ingratitude and forgetfulness seem unbelievable.

III. But it is only a sample of the greater sin of forgetting the words and person of the world's Saviour and Friend, who gave us richly all things to enjoy—life, love, happiness, and heaven. Forgetting him and his book is the monstrous sin of men.—Rev. E. W. Caswell, D.D.

THE KING'S FACE

"Wherefore am I come from Geshur? It had been good for me to have been there still; now therefore let me see the king's face." 2 Sam. 14:32.

Absalom, the king's son, had been banished from court. Three years he had been an exile. David relented and permitted him to return to Jerusalem, but ordered that Absalom was not to see his father's face. Two years this state of things continued, and then Joab interceded. Again the father relented, and Absalom came to the palace, saw his father, and they were reconciled. In Absalom's case, he saw not the king's face because the king was angry.

I. If we fail to see the glory of God in the face of Jesus Christ it is our own fault. He is here. No arbitrary barrier rises

before us. Only our hardness of heart, our spiritual blindness, or our indifference is a barrier to the vision.

II. What can we do to make sure of the inward vision of God? "Blessed are the pure in heart, for they shall see God." We must separate the substance from the symbol. The Bible, the church, the sacraments are only symbols. To be satisfied with reading the Bible and going to church and taking the sacraments without being conscious of the presence of him whose word the Bible is, whose organic body the church is, who seeks to make himself known to us in the sacraments is as if one were perfectly satisfied to sit down and visit with a photograph!

III. Wherefore do we come if we see not the face of the King? This, if anything, is what worship means, all private and public worship—to fix our spiritual eyes upon the Eternal, the Immortal, the Invisible. Thus doing, we shall endure. Thus doing, we shall preserve the proper balance between giving and receiving. Thus doing, our psalms shall be more than mere music, our prayers shall be more than mere words; they shall be homage we pay and praise we offer to the King. Wherefore are we come if we see not his face?—Rev. Charles C. Albertson, D.D.

SYMBOLS OF CHRIST

"This is my body which is given for you." Luke 22:19.

The bread and wine of the Communion are symbols of the body and blood of Jesus. That which appeals to the eye is more lasting than abstract thoughts coming directly to the mind. A parable is a picture hung on memory's walls forever. The Old Testament tabernacle and everything in it were portraits of some spiritual truth to be impressed on the soul. Our Lord spake in parables.

I. As Jesus, in his humanity, pictured the fatherhood of God, so this holy memorial reveals Jesus to men. We do not worship the symbol, but the Person symbolized. It would be idolatry to adore the bread and wine as the literal embodiment of our Lord. In these emblems Christ is idealized.

II. How appropriate these symbols are! The grain is put into the dark earth to die, to spring up and grow amid storms, frost and noxious weeds until the harvest. Then it is ground to dust and over the fire becomes bread. "Except a corn of wheat die, it abideth

alone." Thus Jesus bore our burdens, carried our sorrows down to the gates of death, and opened up the way of life to an eternal harvest time. As the grapes are crushed for the wine, so he trod the wine press of Divine wrath, coming forth "with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save."—Rev. Edwin W. Caswell, D.D.

BROKEN THINGS

"Take, eat; this is my body which is broken for you." 1 Cor. 11:24.

How often we have heard these beautiful words at the Communion of the Lord's Supper, where we have offered the sacrifices of a broken heart and a contrite spirit!

I. Is there not a blessing in broken things? We would keep them whole for our selfish enjoyment; but love flows forth from hearts that are broken and our Lord's love finds entrance into the riven side, enriching the soul with its infinite treasure.

Unbroken alabaster boxes are valueless, as many uncrushed flowers are odorless.

II. Broken earthly hopes make room for heavenly riches. Breaking the marble makes the statuary beautiful; breaking the grain gives bread to the hungry; breaking the rocks opens the way to gold and precious stones; breaking the earth gives oil and coal for commerce and comfort. So the breaking of the body of Jesus on Calvary gives the Bread of Life to famishing millions. "He that eateth of me shall live by me."

III. To become like our Saviour we break the alabaster boxes of loving sacrifice for others, scattering the fragrance of devotion everywhere. The gifts of a little child or of a poor widow are as precious to Christ as the offerings of the rich and the great.—Rev. E. W. Caswell, D.D.

THE NAMES OF OUR HOLY ORDINANCE

There are a number of terms by which this holy ordinance is named.

It is called the Lord's Supper, because Christ instituted it in the night in which he was betrayed.

It is called the Breaking of Bread, because Christ blessed and brake the bread, when he instituted the Lord's Supper.

It is called the Eucharist, because during the administration we sing hymns of praise and thanksgiving, as the Lord and his disciples also did after the institution.

It is called the Lord's Table, because the emblems of Christ's broken body and shed blood are exhibited on a table.

It is called the Sacrament, because we here renew our Baptismal Covenant, and vow again our eternal faithfulness to Christ, the great Captain of our salvation.

It is called the Communion. Communion means coming together. Christ meets with us at his table, and his gracious presence cheers our hearts. It is also a communion among Christians. We surround one common table; there is no difference made, as is often done in the world, between rich and poor, high and low, learned and unlearned; we all partake of the same bread and drink of the same cup. If an emperor, or a queen should commune with us they would get nothing more and nothing less than the least of us. We are all brethren and sisters in Christ. The Lord God is our Father in heaven, Jesus Christ is our Saviour, and the Holy Ghost is our sanctifier. I love this name, Communion, and as we have such a sweet communion here, I hope we may all have part in the blessed and glorious communion at the marriage feast of the Lamb in heaven.—P. A.

THE DEMANDS OF LOVE

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." John 21:15.

The attitude of the Saviour in this scene may well be regarded as that of a lover. No lover is satisfied merely to assume that the object of his affections requites his love. He asks for repeated acknowledgment and confession of it. And he is all the more insistent if an estrangement has been overcome and a reconciliation effected. This was the case between the Saviour and Simon.

I. Jesus wants our affection. This is his supreme desire. Nothing else will satisfy him. No lover is satisfied with anything but the love of the loved one. It is our love rather than our respect, admiration, etc., that he wants.

II. Jesus wants our supreme love. This alone will satisfy him. No lover is satisfied with anything but the supreme love of the loved one. To be loved as well as some one else will not satisfy. Hence Jesus asks, "Lovest thou me more than these?"

1. More than these things—these boats and nets, this lake and its occupation—Jesus asks the same question of us.
2. More than these friends. Jesus wants us to love him more than any other person or thing in all the world. That is what he asks, and with that alone will he be satisfied.

III. Jesus wants a confession of our love. Any real lover asks this—asks it again and again. He is not content to assume or infer it. Jesus knew that Peter loved him before he asked. But he wanted Peter to confess it—not once but thrice.

IV. Jesus wants an evidence of our love. Each time when Peter confessed his love, the Lord reiterated—"Feed my sheep—my lambs." Prove love by loyal service—show by this life that love is real. Not until for the love of him even father and mother are forsaken is he satisfied with love's proof. To the last Jesus is a real lover. He wants our love—our supreme love—the confession of it—the proof of it, which is self-denying service.—A. R. P.

DANGERS OF A TOO BUSY LIFE

"Come ye yourselves apart into a desert place, and rest a while." Mark 6:31.

A great deal has been wisely said and written about the dangers of idleness and the temptation to which idleness gives birth. An idle brain is the devil's workshop; and

"Satan finds some mischief still
For idle hands to do."

Is it not time that something was being said about the dangers of a too busy life? Are there not peculiar dangers that beset busy men? Are there not many whose severest temptations and most threatening moral dangers lie, not in the path of idleness, but in the fact that they are too busy, too much absorbed in their daily business, too much driven and preoccupied by its cares, too eager in its pursuits to find time or taste or disposition for other things on which the health and growth of the soul absolutely depend?

One of the worst foes of the Christian faith and happiness of many in these days is the fever and rush, the intoxication, the ambition to get on in the world, the intense competition which characterizes the business life around us. Unquestionably much of the superiority of our own times to former times is directly traceable to this very spirit of activity, this intensity and rush of life; but we all know how easy it is for a man's virtue to become his vice, how easily the best of things can be perverted and abused. Nearly all the trouble in the world arises from this very tendency to run to extravagance and excess. It is just as easy to be intemperate in work, in business, as in anything else; and, in the end, the results may be as fatal to all that is redeeming and sanctifying in the soul. The Word of God warns us against nothing more earnestly than this very spirit of worldliness, this absorption of mind and heart in the affairs of this life to the necessary exclusion of things infinitely more important.

It is this mad rush which characterizes the business life around us that tells most injuriously on the devotional life of many Christians; it breaks in upon the quiet and sanctity of the home life, and interferes sadly with family worship. It weakens the restraints of parents upon their children, and is first the result, and then the powerful cause, of spiritual decline in whole families that were once Christians. It is the pretext many give for inactivity in the church and prayer-meeting. It is more than a pretext; it unquestionably is the true reason why many lose their interest in the church altogether.

One great value of the sacramental season is that it calls us apart with Christ. "The more thou thinkest of Jesus the happier thou art, and the better thou art." Come apart with him in this Communion service and get acquainted with him.—H.

THE UPPER ROOM

Acts 1: 12-14.

I. The upper room of Christian fellowship. There were the leaders of the new church. There was nothing to mar their communion with one another. The upper room of the unholy selfishness when the Lord's Supper was instituted had given place to common forbearance and love.

II. The upper room of life. The Scripture says that the eleven

disciples abode in this upper room. Some think that it is to be gathered from the language that it was their home while in Jerusalem, that there they lived and worshiped when not engaged in the Lord's service elsewhere. It is the duty of every Christian now to live in an upper place. No one is compelled to spend his time in some cold, dingy, and moldy spiritual basement. Come up into the light and onto a higher plane.

III. The upper room of harmony. Luke tells us in clear language that those disciples of Christ were with one accord. All was harmonious. There was unity of heart, desire and purpose among them. The greatest force of God to-day is the harmonious church.

IV. The upper room of prayer. Luke says that all those continued in prayer and supplication. This was in accordance with the instructions of Jesus. If prayer had been omitted from the upper room, it would seem to have been a waste of time to repair to that place. But with prayer engaged in, there occurred the release of spiritual forces. The church that does not pray does nothing else. The man who does not pray is not to be counted on.

V. The upper room of work. The disciple who seeks the upper room simply for fellowship, that is, to feel good, and has no purpose beyond is wasting his opportunities. He should seek equipment only to use it in doing the will of God. The disciples had not been alone long before they chose a man to fill the place vacated by Judas Iscariot.

VI. The upper room of power. If there had been no upper room there had been no Pentecost. It was the prayer, the supplication, the harmony, the Christian fellowship, the higher life, the plans for enlarged work that made Pentecost possible. The gifts of the Holy Ghost would have been impossible cut off from its antecedents.

COMMUNION WITH GOD

"It is good for me to draw near to God." Ps. 73:28.

When the Psalmist Asaph compared the afflictions of the righteous with the prosperity of the wicked, he was tempted to infidelity, but was preserved from it by repairing to the sanctuary. There he saw the end of the wicked, and his own vileness. Then he saw the excellency of communion with God. "But it is good," etc.

I. Explain the duty and privilege. "To draw near to God."

1. Observe what this presupposes. It implies that sin has rendered God inaccessible. "Your sins have separated between God and you."

God is accessible through Christ. He is the great Mediator—the way to the Father—broken down the middle wall of partition. Heb. 10:19, 20. The great Intercessor pleads our prayers by the incense of his meritorious sacrifice.

Let the Christian "draw near to God." What does this duty imply? Conviction of need—the nature of our trials, our weakness and incapacity to bear them. A full persuasion that God is able and willing to help us. "He that comes unto God must believe that he is," etc. Believing prayer. Spreading our wants before our Father at the throne of his grace in humble dependence upon the promises he has made. "Ask, and ye shall receive," etc. James 1:6; 1 John 5:14. Our faith must ever rest upon our great High Priest who appears in the presence of God for us. See John 14:6-13; Heb. 7:25. Self-examination and the renunciation of every evil. When Jacob went up to Bethel he purified himself and his household from all idols, and built an altar unto the Lord. Ex. 35:1-4. See David, Ps. 26:6, and when we draw near, we must cleanse our hands, etc. James 4:8; Heb. 10:22.

II. Point out the advantage resulting from drawing near to God. It is good.

1. Because we obtain the blessings we need. Is it not good to obtain pardon—comfort in times of distress—strength in our weakness, etc.?
2. Because our errors are corrected. As in the case of Asaph. Drawing near to God annihilated his predilection for atheism.
3. Preserved from the consequences of backsliding. Declensions induced by neglect of prayer. If drawing near to God preserves, how great is the privilege! By it the life of God is maintained in the soul.
4. It prepares for the discharge of spiritual duties and makes useful and honorable in the world.
5. It is always pleasant. "It is good."
6. It prepares for heaven and glory.

THE LORD'S SUPPER A MONUMENT

"This do in remembrance of me." Luke 22:19.

Owing to business cares, pleasures and prosperity, how often one forgets. Memorials help us to remember. Lincoln Roadway, the Memorial Temple and many monuments help us to remember and emulate the nobility of Abraham Lincoln. On the Fourth of July we celebrate American liberty. Birthdays tell us of our heroes and of the flight of the years. Christmas speaks of the coming of Christ, Thanksgiving is the hour of praise, Easter the hope of immortals, while the Lord's Supper is the memory feast of the Christ. In this celebration we see our Redeemer on Calvary dying for men. It is not only a historic memory, but one full of the hopefulness of the final union of the family of God on earth and in heaven. It is therefore a communion with saints and angels, as well as with our friends on earth around this festive board.

The Holy Supper is a monument of Christ's divinity. It speaks of his life, teachings, death, resurrection, ascension and kingly reign in glory. It is also a fortress of defense against a skeptical world; it binds with bands of love the hearts of all Christians together. Here all are equal, rich and poor, high or low, all one in Christ Jesus.

As Americans do not forget Bunker Hill and Yorktown and the handshaking of the North and South at Gettysburg, so the Christian world holds festival together around the Table of its Lord, remembering him who gave himself for lost men.

While Christ the Bridegroom is away preparing a residence for his bride, no wonder he longs to be remembered until he can say, "Come, ye blessed; all things are now ready to celebrate the marriage supper of the Lamb."—Edwin Whittier Caswell, D.D.

LAST SUPPER: FIRST BREAKFAST

By great hours and great action the last supper and the first breakfast are pressed far apart. Between the two are the olive trees and their grief, the judgment hall where the prisoner is in command, the cross reddened with innocent blood and the sepulcher filled with celestial glory.

Moreover the supper was made ready by the disciples; the breakfast by the Master. Love is always going out to service. His hands

do not suffer through contact with charcoal and fish. May we not hear him saying again, "Herein is my Father glorified"?

The supper was a feast of sorrow; but by the resurrection all things had become new, and the breakfast was vibrant with joy and hope. There dread; here confidence. There defeat; here victory. There death; here the fragrant odors of eternal spring.

The supper speaks of retrospect. He who set his face to go to Jerusalem has arrived. And they—

"That night they lay the burden by,
As one who rests beside the road
And from his wearied back unbinds
The whelming load."

But as they breakfast together it is prospect that calls them. They are up with the sun to go on. "Go ye." The world's end is their goal, and every step of the way they are to drink of the fresh springs of his power.

Again, it cost nothing to come to the supper. "Let them walk quietly up a certain street, turn to the right, or the left, enter through a certain door, and they will find themselves expected and everything made ready." But it cost to come to the breakfast. They had to come through the sea, and one man plunged in to get there. He disregarded custom and good form, left his companions, abandoned his boat and his fish, and though drenched came through, determined in the sea, as were the Pilgrims on it three hundred years ago, determined to reach the shore "whatever it might cost" him.

We call this commemoration the sacrament of the last supper, and so it is. But it takes on for us who meet not before the resurrection but after it the characteristics of the first breakfast.

He offers it to us; it is radiant with the light and joy of victory and immortality; it is spread not so much to refresh us after labor as to strengthen us for it. And while every one is invited, they who understand that there is something worth while where Christ tends the fire and who are willing and eager to pay the cost, they who will let themselves go and go through, they who will dare and plunge, they, they make glad the heart of Christ.—Rev. William H. Hopkins.

"HE TOOK BREAD"

He "took bread." He did not take a sword to cut down his enemies who were plotting against him and were about to fall upon

him in murderous fury and take his life. For them he had only pity and forgiveness. He came not to make himself or to permit others to make him king by force. Alexander and Cæsar had each seized a sword and hewn his way to a throne, but Jesus came on no such mission. The world has had enough kingdoms built on human bones and blood. Jesus came as the Prince of Peace and his kingdom is not of this world. Neither did Jesus the same night in which he was betrayed take a pen in his hand to refute his enemies and persuade the world of his truth and mission. Other prophets have left books and systems of truth that have cut deep into the thought of the world, but Jesus never wrote a line and was careless of his words. While he is the Truth, yet his primary appeal is not to the intellect but to the heart. He depends more on his love than his logic to persuade men.

But the same night in which he was betrayed Jesus took bread: not a sword to conquer men or a pen to refute and convince them, but bread to feed them. Bread is the symbol and means of fellowship and life. The world around, eating bread together is a tie of friendship. Jesus came to make men, even his enemies, his friends. Of common nature and kinship with them he would draw and bind them to himself in loving fellowship and service. And then he would feed them with bread: not the bread of earth simply, the same husks the very swine eat, but the bread that cometh down from heaven; the bread of life, of truth and love, that will satisfy all the yearnings and needs of the soul. Out of that dark night of betrayal came the Bread that is now everywhere entering deeply into humanity and becoming the life of the world.—Rev. J. H. Snowden, D.D.

SINNERS FORGIVEN AND BLEST

"Father, forgive them; for they know not what they do." Luke 23:24.

There are certain fragrant trees which bathe in perfume the ax that cuts into their wood. So it was with the life of Jesus.—J. R. Miller, D.D.

WHY JESUS ENDURED THE CROSS

"Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

The emblems before us call our attention to the sufferings and death of our Lord and Saviour, Jesus Christ. In speaking of the sufferings of our adorable Redeemer we observe:

I. The spirit in which Christ bore his sufferings. "He endured the cross, despising the shame."

1. He endured the cross. He displayed through his whole passion the most complete resignation.
2. He despised the shame. The cross was used only in the execution of the vilest criminals. Jesus overlooked the shame in the consideration of the great end to be accomplished.

II. The joy in the prospect of which Jesus was sustained in his sufferings. Jesus was called to the most trying work, and he was sustained:

1. By the prospect of honoring the divine law.
2. By the prospect of accomplishing salvation for men.
3. By the prospect of great personal exaltation.

III. The Saviour's exaltation. "He is set down on the right hand of the throne of God."

1. Rest. "Set down." He is not, indeed, inactive, but free from toil, and weakness, and sorrow, and pain.
2. Great honor. The right hand of a king is the place of the greatest honor, and is given only to those who are considered worthy of the highest distinction. This place in heaven justly belongs to Christ, the conqueror of death and hell.

THE SUPREME TRAGEDY

"And when they were come to the place which is called Calvary, there they crucified him." Luke 23:33.

The cross is the most prominent object in the landscape of Scripture. All eyes turn to it. All roads converge toward it. Its

site presents at once both the saddest and the gladdest scene in all history. Its silent sufferer is our Saviour. His condemnation is our pardon. His pain is our peace. His death is our life. It is to remember him we approach this sacrament of the Holy Supper.

Christ was executed by the Romans because he claimed to be the King of the Jews. The injustice was that he was not executed for the crime for which he was tried, nor tried on the charge for which he was executed.

Passing by the incidents of the Via Dolorosa, we come to the supreme tragedy. "And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Prone upon the ground, the nails were rudely driven through his precious body, piercing with awful wounds his hands and his feet. The cross was then slowly raised bearing its quivering burden. "See from his head, his hands, his feet, sorrow and love flow mingled down!" Never was sorrow like that sorrow; never, therefore, was love like that love. "He bare our sins in his own body on the tree." How can we help but love him?

I. The cross as a prophecy.

A tablet nailed upon the cross declared the crime for which he was crucified. The title was written in the three languages, in Greek, the language of literature and culture; in Latin, the language of law and power; in Hebrew, the language of religion. The writing is suggestive prophecy that the language of the cross itself should be heard everywhere, and that all nations and all conditions of men should come under the loving sway of Christ the King.

II. The cross as a lesson of opportunity.

There were three crosses there on Calvary, "on either side one and Jesus in the midst." On the central cross was the dying Saviour; on either side a dying sinner. It seems almost permissible to think of these two men as representing all men. Both of these sinners were within reach of Christ. One was repentant, the other unrepentant. The heart of one was hardened to the last, the heart of the other was softened at the last. They stood in the only two possible relations to Christ. Our salvation to-day depends just as certainly upon our attitude toward the central cross. There is pardon for repentant and believing sinners through the cross to-day if we will accept it.

III. The cross as opening access to God.

At nine o'clock the crucifixion began, at twelve darkness covered

the land, and lasted until three. About this time were uttered the fourth, fifth, sixth and seventh "words" from the cross of which the last was: "Father, into thy hands I commend my spirit." Then the veil of the temple separating the Holy from the Most Holy place was rent in twain from the top to the bottom, thus signifying that a new and living way was consecrated whereby all sinners could come into the very presence of God.

Christ's mental grief and agony of soul far outweighed the physical torture, and so crushed his frame that he did not linger on in exhaustion as the malefactors did. Not only so, but in commending his spirit to God he gives definite expression to the voluntariness of his death. "He gave up the ghost." These words also denote that it was a voluntary yielding up of his life. He gave his life as a sacrifice for our sins.

"Oh, dearly, dearly has he loved,
And we must love him too,
And trust in his redeeming blood,
And try his works to do."

Part IV: SUGGESTIVE COMMUNION TEXTS AND THEMES

SUGGESTIVE COMMUNION TEXTS AND THEMES

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." Ps. 42:4.

A Message First: "I will not eat until I have told mine errand." Gen. 24:33.

Climbing Round by Round: "Behold a ladder set up on the earth, and the top of it reached to heaven," etc. Gen. 28:12.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

Love for the Unseen Saviour: "Whom having not seen ye love." 1 Pet. 1:8.

A Visit to Calvary: "And sitting down they watched him there." Matt. 28:36.

Song of the Pilgrims: Ps. 84.

Minds Stirred to Remembrance: "I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Living to Christ: "For to me to live is Christ." Phil. 1:21.

The Duty of Christians to Study Christ: "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

A Personal Question: "What mean ye by this service?" Exod. 12:2.

Duty and Obligations of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

Beautiful with Sandals: "How beautiful are thy feet with shoes, O prince's daughter." Song of Sol. 7:7.

The Great Festal Gathering: Rev. 5:11, 12.

At the Last Supper: "Now when even was come," etc. Matt. 26:20-22.

Spiritual Progress: "Grow in grace." 2 Pet. 3:18.

The Great Resolve: "We will walk in the name of the Lord our God for ever and ever." Micah 4:5.

The Lord's Supper a Covenant: "And Moses took half of the blood," etc. Exod. 24:6-8.

Sacraments Connecting Heaven and Earth: "Thou art near, O Lord." Ps. 119:151.

The Remembrance of Christ's Earthly Life and of His Death: "This do in remembrance of me." Luke 22:19.

Eucharist, a Memento of Christ's Life in Glory: "Thou hast ascended on high," etc. Ps. 67:18, 19.

Advantages of the Perpetual Remembrance of Christ: "This do in remembrance of me." Luke 22:19.

The Eucharist a Renewal of the Covenant: "This cup is the new testament in my blood, which is shed for you." Luke 22:20.

The Presence of Christ in the Supper: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you." Luke 22:19.

Partakers of Christ: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Heb. 3:14.

The Bread of Life: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Grace Given in the Lord's Supper: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" 2 Kings 5:12.

Communion in the Lord's Supper: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ." 1 John 1:3.

The Worthy Communicant: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

The Action: "This do ye." 1 Cor. 11:25.

The Paschal Lamb: "Christ our Passover." 1 Cor. 5:7.

The Bread of Life: John 6:33.

The Bequest of Jesus: "Peace I leave with you, my peace I give unto you." John 14:27.

A Last Wish: "This do in remembrance of me." Luke 22:19.

Neglect of the Lord's Supper: "And they would not come." Matt. 22:3. "I will sup with him." Rev. 3:20.

The New Passover Feast: "And they made ready the Passover." Luke 22:13.

The Surroundings of the Supper: "After the same manner also." 1 Cor. 11:25.

On the Threshold: "He brought me to the banqueting house." Song of Sol. 2:4.

Eternal Life in Christ: "The gift of God is eternal life through Jesus Christ, our Lord." Rom. 6:33.

Invited to the Feast: "Come, for all things are now ready." Luke 14:17.

The King's Guests: "When the king came in to see the guests." Matt. 22:11.

Afterthoughts: "So when they had dined." John 21:15.

The Mount of Privilege: The transfiguration. Mark 9:1-14.

After the Mountain-top, What? Work awaiting at its base. Mark 9:14-27.

Duty and Obligations of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

A Personal Question: "What mean ye by this service?" Exod. 12:2.

Fulfilling Our Vows: Jacob building the promised altar. Gen. 35:1-7.

Encouragement for the Timid: "As for me I will come unto thy house in the multitude of thy mercy," etc. Ps. 5:7.

Invited Closer—A Day of Communion: "Master, where dwellest thou? . . . Come and see." John 1:38, 39.

Being with Jesus Shows: "They took knowledge of them that they had been with Jesus." Acts 4:13.

Love's Question: "Lovest thou me?" John 21:16.

Meditation Kindling Love: "My meditation of him shall be sweet." Ps. 104:34.

Practical Religion: "Faith without works is dead." Jas. 11:20.

Let Us Draw Near: "Having, therefore, boldness . . . let us draw near with a true heart," etc. Heb. 10:19-25.

Communion Continued: "But they constrained him, saying, Abide with us," etc. Luke 24:29.

In the Cross of Christ I Glory: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

Christ Our Passover: "Christ our passover is sacrificed for us." 1 Cor. 5:7.

Ecce Homo: "Pilate saith unto them, Behold the man!" John 19:5.

Watchers at the Cross: "And the people stood beholding." Luke 23:35.

My Substitute—Personal Appropriation: "Who loved me and gave himself for me." Gal. 2:20.

Every One's Life an Open Letter: "Ye are our epistle, written in our hearts, known and read of all men," etc. 2 Cor. 3:2, 3.

The Call to Action: "Why stand ye gazing up into heaven." Acts 1:11.

My Substitute—Personal Appropriation: "Who loved me and gave himself for me." Gal. 2:20.

Christian Unselfishness: "For even Christ pleased not himself." Rom. 15:3.

Under His Shadow: "I sat under his shadow with great delight." Song of Sol. 2:3.

The Motive: "For my sake." Mark 10:29.

The Goodman of the House: "And wheresoever he shall go in, say ye to the goodman of the house." Mark 14:14.

The Guest-chamber of the Soul: "The Master saith, Where is the guest-chamber where I shall eat the Passover with my disciples." Mark 14:14.

The Upper Room of Harmony: "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1.

The Upper Room of Prayer: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14.

The Upper Room of Power: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:2. Pentecost meant power. By pentecostal waiting upon God we, too, can have power from on high.

The Intrusive Christ: "And after eight days," etc. John 20:26.

Preparation for the Feast: "There make ready." Luke 22:12.

Communion with Christ: "Come ye yourselves apart into a desert place and rest a while." Mark 6:31.

The Heavenly Supper: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

Till He Come: "Ye do show forth the Lord's death till he come." 1 Cor. 11:26.

The Gospel Festival: "A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

The Hymn at the First Communion: "And when they had sung a hymn, they went out into the Mount of Olives." Matt. 26:30.

The Print of the Nails: "He showed them his hands and his feet." Luke 24:40.

The Supper a Means of Grace: "Ye come together not for the better, but for the worse." 1 Cor. 11:17.

Standing by the Cross: "Now there stood by the cross of Jesus." John 19:25.

The Feast: "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isa. 25:6.

Christian Optimism: "The Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he brake it." 1 Cor. 11:23.

The Sacramental Committal: "That which I have committed unto him." 2 Tim. 1:12.

A Further Sacramental Committal: "That good thing which was committed unto thee." 2 Tim. 1:14.

The Lord's Desire: "With desire I have desired to eat this Passover with you before I suffer." Luke 22:15.

Heart-direction: "The Lord direct your hearts into the love of God." 2 Thess. 3:5.

Love to the End: "Having loved his own which were in the world, he loved them unto the end." John 13:1.

Hope to the End: "If we hold fast the confidence and the rejoicing of our hope firm unto the end." Heb. 3:6.

Fear and Love: "There is no fear in love; but perfect love casteth out fear." 1 John 4:18.

The Subject of Meditation: "We have thought on thy loving kindness, O God, in the midst of thy temple." Ps. 48:9.

Christ's Chosen: "Ye have not chosen me, but I have chosen you." John 15:16.

The Consequences of Faith: "Joy and peace in believing, that ye abound in hope." Rom. 15:18.

My Witnesses: Acts 1:8.

Abraham's Communion: Gen. 18:17-19, 33.

The Blessedness of Communion With Christ: John 14:15-26.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Ps. 5:7.

Returning to Our Rest: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Ps. 116:7.

Christ Our High Priest: "For we have not a high priest who cannot be touched with a feeling for our infirmities," etc. Heb. 4:15.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

Personal Appropriation: "Who loved me and gave himself for me." Gal. 2:20.

Poor for Our Sakes: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

The Lord's Supper a Seal: "This do in remembrance of me." 1 Cor. 11:24. "A seal of the righteousness of the faith which he had." Rom. 4:11.

Eternal Life in Christ: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Till He Come: "Ye do show the Lord's death till he come." I Cor. 11:26.

A Memento of Christ's Glory: Ps. 68:18, 19.

Jesus in the Midst: "The same day at evening, being the first day of the week the doors were shut," etc. John 20:19.

Sacraments Connecting Heaven and Earth: Ps. 119:151.

Remembrance of Christ's Earthly Life and Death: Luke 22:19.

The Eucharist a Memento of Christ's Life in Glory: Ps. 68:18, 19.

Comfort in the Lord's Supper: John 6:35.

The Worthy Communicant: 1 Cor. 11:28.

Unity and Love Promoted by the Communion: 1 Cor. 10:17.

Grace Given in the Lord's Supper: 2 Kings 5:12.

Partakers of Christ: Heb. 3:14.

The Appeal of the Past: "Thus saith the Lord: I remember for thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord." Jer. 2:2.

Self-Examination: "Lovest thou me?" John 21:16.

Pledges of His Love: John 6:51.

The Print of the Nails: "He showed them his hands and his feet." Luke 24:40.

The Lord's Supper a Proclamation: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

The Tree of Life: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22:2.

The Universal Magnet: "I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Longing for the Second Advent: "And the Spirit and the Bride say, Come." Rev. 22:17.

The Eucharist: "And he took bread, and gave thanks." Luke 22:19. "And he took the cup, and gave thanks." Matt. 26:27.

"Eli, Eli, Lama Sabachthani?"; "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27:46.

The Thirst of Jesus on the Cross: "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." John 19:28.

"It Is Finished": "When Jesus therefore had received the vinegar, he said, It is finished!" John 19:30.

"I Will Sup with Him": "I will come into him, and will sup with him, and he with me." Rev. 3:20.

The Man of Sorrows: "Behold, and see if there be any sorrow like unto my sorrow." Lam. 1:12.

Heart Direction: "The Lord direct your hearts into the love of God." 2 Thess. 3:5.

This Bread: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body." Matt. 26:26.

This Cup: "Likewise also the cup after the supper, saying, This cup is the New Testament in my blood, which is shed for you." . . . "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Luke 22:20-42.

Jesus in the Midst: "They crucified him, and two other with him, on either side one, and Jesus in the midst." John 19:18.

Christ's Prayer for His Murderers: "Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34.

Christ's Promise to the Penitent: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23:43.

The Present Christ: "Lo, I am with you alway." Matt. 28:20.

The Goodman of the House: "And wheresoever he shall go in, say ye to the goodman of the house." Mark 14:14.

The Great Resolve: "We will walk in the name of the Lord our God for ever and ever." Micah 4:5.

The Lord's Supper a Covenant: "And Moses took half of the blood," etc. Exod. 24:6-8.

Christ's Service of Love: A Meditation Before Communion: "The Son of Man came not to be ministered unto, but to minister." Matt. 20:28.

A Cure for Care: "In the multitude of my thoughts within me, Thy comforts delight my soul." Ps. 94:19.

The Twelve: "He sat down and the twelve apostles with him." Luke 22:14.

The Shadow of the Cross: "Jesus knew that his hour was come." John 13:1.

The Cup of the Covenant: "This cup is the new testament in my blood, which is shed for you." Luke 22:20.

The Heavenly Supper: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:29.

Unity and Love Promoted by the Communion: 1 Cor. 10:17.

Christ Precious to Believers: "Unto you therefore which believe, he is precious." 1 Pet. 2:7.

The Sacrament a Feast of Alliance: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26.

The Lord's Supper a Covenant: "And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Exod. 24:6-8.

Believers Stablished in Christ: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22.

Christ Ought to Have Suffered: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

Ought not Christ to have suffered these things, and to enter into his glory?" Luke 24:25, 26.

Faith Without Sight: "Jesus saith unto him, Thomas, because thou hast seen me thou hast believed. Blessed are they that have not seen and yet have believed." John 20:29.

Jesus Christ's Parting Address: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

The Two Christian Sacraments: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink." 1 Cor. 10:2-4.

The Surroundings of the Supper: "After the same manner also." 1 Cor. 11:25.

The Lord's Tryst: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:1, 2.

The Love of Christ: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ, which passeth knowledge." Eph. 3:18, 19.

The Last of the Seven Words: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." Luke 23:46.

Blood and Water: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19:34.

Glorying in the Cross: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Gal. 6:14.

Christ's Departure Necessary: "Nevertheless I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you." John 17:71.

Christ's Departure Expedient: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." John 17:71.

The Great Festal Gathering: Rev. 5:11, 12.

At the Last Supper: "Now when even was come," etc. Matt. 26:20-22.

Spiritual Progress: "Grow in grace." 2 Pet. 3:18.

The Great Resolve: "We will walk in the name of the Lord our God for ever and ever." Micah 4:5.

The True Motive: "For my sake." Mark 10:29.

The Use of Symbol: "And having turned I saw seven golden candlesticks." Rev. 1:12.

The Brotherhood of the Burning Heart: "Did not our heart burn within us while he talked with us by the way and opened to us the Scriptures?" Luke 24:32.

The Culture of the Communion: "This do in remembrance of me." Luke 22:19.

Jesus Christ: Guest or Host?: "I will keep the Passover at thy house." Matt. 26:18.

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." Ps. 42:4.

The Heart's Sacred Places: "Surely the Lord is in this place." Gen. 28:16.

Life's Sweet Surprises: "He was known to them in the breaking of bread." Luke 24:35.

The New Passion Feast: "And they made ready the passover." Luke 22:13.

The Soul's Longing: "How amiable are thy tabernacles, O Lord of hosts," etc. Ps. 84:1, 2.

Close to Christ: "Cleave to that which is good." Rom. 12:9.

Sacraments Connecting Heaven and Earth: "Thou art near, O Lord." Ps. 119:151.

The Remembrance of Christ's Earthly Life and of His Death: "This do in remembrance of me." Luke 22:19.

Eucharist, a Memento of Christ's Life in Glory: "Thou hast ascended on high," etc. Ps. 67:18, 19.

The Presence of Christ in the Supper: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you." Luke 22:19.

Partakers of Christ: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Heb. 3:14.

The Bread of Life: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

Grace Given in the Lord's Supper: "Are not Abana and Pharpar,

rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" 2 Kings 5:12.

Communion in the Lord's Supper: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3.

Part V: SPECIAL AIDS AND SUGGESTIONS FOR THOSE WHO ADMINISTER THE COMMUNION

ORDERS FOR THE CELEBRATION OF THE HOLY COMMUNION

AN ORDER FOR ADMINISTERING THE LORD'S SUPPER

(A BRIEF FORM)

Words of Institution:

Hear the words of the institution of this holy Supper of our Lord, as given by revelation to his apostle Paul, and recorded in the eleventh chapter of the First Epistle to the Corinthians:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

It is our high privilege to invite, in the name of the Lord Jesus, to his holy table all who love him in sincerity and in truth and purpose to live to his glory. Especially all who having confessed Christ in the way of his appointment are members in any evangelical church. All such are invited to join in this sacred feast. It is the Lord's table, not ours. We have one Lord, one faith, one baptism, and, blessed be God, one Lord's table.

Sacramental Hymn.

Prayer of Invocation and Consecration. ("Setting the elements apart.")

Administration of the Bread.

The bread and wine having been set apart by prayer and thanksgiving the minister will take the bread and break it in view of the people (this action, symbolical of the rending of Christ's body on the cross, should be done only once and in a dignified manner), saying:

Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed it, and broken it, gave it to his disciples; as I, ministering in his name, give this bread unto you, saying (here the bread is to be distributed), Take, eat: this is my body which is broken for you; this do in remembrance of me.

Administration of the Wine:

The minister shall say:

After the same manner our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to his disciples, saying (while the minister is repeating these words let him give the cup): This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all of it.

Prayer of Thanksgiving.

Benediction.

AN ORDER FOR ADMINISTERING THE LORD'S SUPPER

(A SECOND AND LONGER FORM)

Words of Institution:

Hear the words of the institution of this holy Supper of our Lord, as given by revelation to his apostle Paul, and recorded in the eleventh chapter of the First Epistle to the Corinthians:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

Sacramental Hymn. (Such as "Beneath the Cross of Jesus," "O Bread to Pilgrims Given," "My God, and Is Thy Table Spread," or "According to Thy Gracious Word.")

Words of Approach.

If we are going to the table of an earthly king, or to be the guest of any distinguished person, we surely pay our hosts the courtesy

of a fitting preparation. There will be a certain amount of self-examination. We shall pay some attention to our attire. We shall give studious regard to the social courtesies and to everything that is expected of the king's guests.

I do not know what the fitting attire may be for the individual soul; it may be sackcloth and ashes, it may be the garment of praise, it may be the robe of righteousness which we have received in earlier seasons as the gift of the Lord's grace. All I am wondering about is what the great King thinks about us when he sees us come to his table. "Let a man examine himself."

If we approach the table in the spirit of an unselfish quest and in a lowliness which has been begotten by examining ourselves in the light of the holy Lord, we need not be afraid to accept the invitation of the Lord to be guests at his table. There will be most blessed results in such communion. Every guest will leave the table with his own share in the imparted life and grace of God. The life that filled the mind of Christ will fill our minds and control our judgments. The life that filled his conscience will fill our consciences and impart to us his sense of truth. And the life that filled his will will fill our wills, and give us his resolution and endurance.

Words of Invitation.

It is our high privilege to invite, in the name of the Lord Jesus, to his holy table all such as, sensible of their lost and helpless state of sin, depend upon Christ for pardon and acceptance with God, and are determined to lead a holy and godly life. Especially all who, professing allegiance to our common Redeemer, are members in any evangelical church. All such are cordially welcomed by us to a seat at our Master's table. "For we being many are one bread and one body: for we are all partakers of that one bread." (1 Cor. 10:17.)

Prayer of Invocation and Consecration.

Almighty God, Father of our Lord Jesus Christ, who hast revealed through him thy nearness to humanity, and art graciously inviting us to the worship of thy house and the fellowship of thy table; make us partakers of thy fullness, and let us enter into thy courts with joy. Prepare us, that as we receive these sacred symbols of thy love, we may feed on thee in our hearts by faith. Work in us unfeigned sorrow for wrong-doing, and suffer us not to return to the sins which we have solemnly renounced; neither let us brood over the sins which thou hast freely forgiven. Confirm our faith in those great mysteries of redeeming grace which we are this day to show

forth. Inspire us with ardent love for the Saviour, and give us sincere and humble purposes of new obedience, that we may with a true heart devote ourselves to his service. Visit our fellow-worshipers with the comforts of thy companionship, and satisfy our souls with thy goodness. Let the presence of Jesus inspire us through all the coming days, and may the desire of our souls be to the remembrance of him. We ask in his Name. Amen.

Administration of the Bread.

Hear the words of the institution of this holy Supper of our Lord, as given by revelation to his apostle Paul, and recorded in the eleventh chapter of the First Epistle to the Corinthians:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks he brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.

(If for any reason it be thought inexpedient to leave the communicants to their own silent meditations through the whole time occupied by the distribution of the bread, the minister may read slowly such Scripture words as the following:)

The bread which we break, is it not the communion of the body of Christ? (1 Cor. 10:16.) This is that bread which came down from heaven. He that eateth of this bread shall live for ever. John 6:58.

He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from

prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he hath done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Isa. 53.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. John 3:16.

For the Son of man is come to seek and to save that which was lost. Luke 19:10.

Look unto me and be ye saved, all ye ends of the earth. Isa. 45:22.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. John 6:37.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John 15:16.

Therefore, I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark 11:24.

Blessed are they which are called unto the marriage-supper of the Lamb. Rev. 19:9.

For the Bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am that Bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. John 6:33-35.

Administration of the Wine.

The Minister shall say:

After the same manner our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to his disciples, saying (while the minister is repeating these words let him give the cup): This cup is the new testament in my blood, which is shed for many for the remission of sins: drink ye all of it.

(If deemed desirable the minister during the distribution of the cup may slowly read such Scripture words as the following:)

The cup of blessing which we bless, is it not the communion of the blood of Christ? 1 Cor. 10:11.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The blood of Jesus Christ, his Son, cleanseth us from all sin. 1 John 1:7-9.

So when they had dined, Jesus said to Simon Peter: Simon, son of Jonas, lovest thou me more than these? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. John 21:15-17.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. John 15:15.

Greater love hath no man than this, that a man lay down his life for his friends. John 15:13.

Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 3:20-22.

I am the Vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. John 15:5.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 10:16.

I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. 26:29.

Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast

given me; for thou lovest me before the foundation of the world. John 17:24.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. Rev. 7:16, 17.

He which testifieth these things saith, Surely, I come quickly: Amen; even so, come Lord Jesus. Rev. 22:20.

Prayer of Thanksgiving.

Most glorious God, how wonderful thy power and wisdom, thy holiness and justice, thy love and mercy in this work of redemption by the incarnation, life, death, resurrection, intercession, and dominion of thy Son! No wisdom or power in heaven or earth could have delivered us but thine. The angels desire to look into this mystery: the heavenly host do celebrate it with praises, saying, Glory to God in the highest, and on earth peace, good will toward men. The whole creation shall proclaim thy praises. Blessing, honor, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain to receive power, and honor, and glory: for he hath redeemed us to God by his blood, and made us kings and priests unto our God. And hast thou indeed forgiven us so great a debt by so precious a ransom? Wilt thou indeed give us to reign with Christ in glory and see thy face, and love thee, and be loved of thee for ever? Yea, Lord! Thou hast forgiven us, and wilt glorify us; for thou art faithful that hast promised. O set our affections on the things above: let our conversation be in heaven, from whence we expect our Saviour to come and change us into the likeness of his glory. Then will we perfectly praise and worthily magnify thee for ever, O Father, Son, and Holy Ghost: to whom be glory. Amen.

Words on Retirement from the Table.

To those who know companionship with Heaven the table of Christ is a place of devotion and desire. It is a place of vision and power, a place where Christ is seen and felt, where the heart is braced and the spirit quickened. It is a place where the unforgiven find forgiveness, and enmity is forgotten as soul meets soul in unity and in love. It is a place where the heart's dull ache and acutest pain are soothed and stilled. It is a place where the ways of the world grow dim and the glory of heaven bright; where confidence is

renewed and a fuller trust given; where hope is inspired and life found sweet. Here we long and pray for "new depths of the divine," and say in both heart and will, "Thy way is best."

As we leave this place of refreshment and blessing to take up our work anew, is it not with spirit more faithful and devout, and heart more pure and strong?

Let us find in this supper of Christ the realization of our soul's deepest need, that we may bring peace to the hopeless heart, liberty, life and heaven.

Hymn.

Benediction.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

AN ORDER FOR ADMINISTERING THE LORD'S SUPPER

(A THIRD FORM)

Words of Institution.

Sacramental Hymn.

Prayer of Invocation.

Almighty God, whose well-beloved Son hath once offered up his body and blood on the cross for the remission of our sins, and now vouchsafes them for our meat and drink unto life eternal, grant us grace with pure hearts and fervent desires to accept this great blessing at thy hands. May we by lively faith partake of his body and blood, yea, of himself, true God and man, that only bread from heaven that giveth life unto our souls. Suffer us no longer to live unto ourselves according to the inclinations of a corrupt and sinful nature; but may he live in us and lead us to the life that is holy, blessed, and unchangeable for ever. Thus may we be partakers of the new and everlasting Testament, which is the Covenant of grace. And thus assure us of thy willingness ever to be our gracious Father, not imputing to us our sins, but as thy beloved heirs and children, providing us with all things needful for our good, that both by our

works and words we may magnify thy Name. Fit us, O heavenly Father, at this time so to celebrate the blessed remembrance of thy beloved Son. Enable us profitably to contemplate his love, and show forth the benefits of his death, that receiving fresh increase of strength in thy faith and in all good works we may with greater confidence call thee our Father, and evermore rejoice in thee: Through Jesus Christ our Redeemer. Amen.

Approach to the Table.

(The minister may speak such words of address, exhortation or holy meditation as he may deem best, closing with the invitation to communicants to take part in the Supper.)

The Consecrating Prayer.

Lord God! Father of our Lord Jesus Christ! thou who art infinite goodness, and perfect love! We bring to thee the sacrifice of our praise, and the offering of our thanks for thine inestimable gift in sending thy Son into the world; for delivering him up to die for us all; and for inviting us to participate in the fruits of his atonement at the Table of this holy feast. Lord, what are we, to receive such priceless benefits at thy hand? or how shall we worthily show forth our gratitude to thee? The heavens and the earth, O Lord, are full of the tokens of thy bounty: but especially dost thou manifest thy love in that while we were yet sinners Christ died for us. Accept, O Lord our God, the homage of thine adoring people. And grant that we, partaking of this holy Sacrament, to which we are welcomed by thy grace, may now join ourselves by the bonds of living faith and true holiness to our Saviour; so that we may not henceforth live unto ourselves, but that he may live in us, and lead us to that blessed life that shall have no end.

Father of Mercies, who didst not spare thine only begotten Son, but deliveredst him to death for us all, and hast brought us into fellowship with him, that we might obtain everlasting life; we thy servants, with a lively sense of thy precious gift do now consecrate ourselves entirely unto thee. We present to thee our bodies, and our souls, in a living and holy sacrifice. And since thou hast loved us so much we acknowledge ourselves constrained to love one another. Impress our hearts, O God, with these holy inclinations; that so celebrating the remembrance of thy dear Son, our faith may grow strong, our charity increase, our sanctification advance and be made complete, until we be meet for the inheritance of thy saints in light everlasting. Hear us, O Father of Mercies, we ask all in the Name

of thy well-beloved Son, Jesus Christ, our Lord: unto whom, as unto thee, and the Holy Ghost, one God, be honor, praise, and glory, now, henceforth, and for ever. Amen.

Administration of the Bread.

Our Lord Jesus Christ, on the same night in which he was betrayed, having taken Bread, and blessed and broken it, gave it to his disciples; as I, ministering in his Name, give this Bread unto you; saying, Take, eat: this is my body, which is broken for you; this do in remembrance of me.

Administration of the Wine.

After the same manner our Saviour also took the Cup; and having given thanks, as hath been done in his Name, he gave it to his disciples, saying, This Cup is the New Testament in my Blood, which is shed for many for the remission of sins: drink ye all of it.

Words on Retirement from the Table.

Beloved in the Lord, since the Lord hath now fed our souls at his Table, let us therefore jointly praise his holy Name with thanksgiving, and every one say in his heart thus:

Bless the Lord, O my soul: and all that is within me, bless his holy Name. Bless the Lord, O my soul: and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies. The Lord is merciful and gracious: slow to anger, and plenteous in mercy. He hath not dealt with us after our sins: nor rewarded us according to our iniquities. For as the heaven is high above the earth: so great is his mercy toward them that fear him. As far as the east is from the west: so far hath he removed our transgressions from us. Like as a father pitieth his children: so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all: and given us all things with him. Therefore God commendeth his love towards us: in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood: we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life.

Therefore shall my mouth and heart show forth the praises of the Lord: From this time forth for evermore. Amen.

Thanksgiving.

Let every one say with an attentive heart:

O Almighty, merciful God and Father, with our whole hearts we thank thee that thou hast of thy boundless mercy given us thine only-begotten Son to be our Mediator, and the sacrifice for our sins, and our meat and drink unto life eternal. We bless thee that thou givest us lively faith, whereby we are made partakers of such thy benefits: and hast been pleased that thy beloved Son Jesus Christ should ordain his holy Supper for the confirmation of the same. Grant then, we beseech thee, O faithful God and Father, that through the working of thy Holy Spirit, this remembrance made of our Lord Jesus Christ, and this showing forth of his death, may tend to the daily increase of our faith and saving fellowship with him: unto whom, as unto thee, O Father! and the Holy Ghost, be honor and praise for ever. Amen.

Benediction.

NOTE: We do not insert other orders for the celebration of Communion, as most denominations have authorized forms of their own available to all their ministers.

PRAYERS BEFORE, AT AND AFTER THE SUPPER

INVOCATION PRAYER BEFORE THE COMMUNION (1)

Almighty God, our heavenly Father, who admittest thy people into such wonderful communion that, partaking of the body and blood of thy dear Son, they should dwell in him, and he in them; we unworthy sinners, approaching thy presence, and beholding thy glory, do abhor ourselves, and repent in dust and ashes. We have grievously sinned against thee in thought, in word, and in deed. We have broken our past vows, we have dishonored thy holy name, and are unworthy of the least of thy mercies. Yet now, most gracious Father, have mercy upon us; for the sake of Jesus Christ forgive all our sins; purify us from all uncleanness in Spirit and in flesh; enable us heartily to forgive others as we beseech thee to forgive us; and grant that we may hereafter serve thee in newness of life to the glory of thy holy name. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (2)

Almighty God, Father of our Lord Jesus Christ, who hast revealed through him thy nearness to humanity, and art graciously inviting us to the worship of thy house and the fellowship of thy table; make us partakers of thy fullness, and let us enter into thy courts with joy. Prepare us, that as we receive these sacred symbols of thy love, we may feed on thee in our hearts by faith. Work in us unfeigned sorrow for wrong-doing, and suffer us not to return to the sins which we have solemnly renounced; neither let us brood over the sins which thou hast freely forgiven. Confirm our faith in those great mysteries of redeeming grace which we are this day to show forth. Inspire us with ardent love for the Saviour, and give us sincere and humble purposes of new obedience, that we may with a true heart devote ourselves to his service. Visit our fellow-worshipers with the comforts of thy companionship, and satisfy our souls with thy goodness. Let the presence of Jesus inspire us

through all the coming days, and may the desire of our souls be to the remembrance of him. We ask in his Name. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (3)

O God, whom heaven and the heaven of heavens cannot contain, but who dwellest with those who are of an humble and contrite heart, look in mercy upon us as we are gathered here in thy house this sacramental Sabbath morning. Grant us thy Holy Spirit, we entreat thee, O Lord, to guide us in our worship, and to indite our petitions that they may be agreeable to thy will and bring us answers in peace.

But we must come to thee, O God, as sinners. We are sensible of our sins. O thou Fountain of all goodness, who knowest even the thoughts and imaginations of our hearts, we confess that we have sinned and done evil in thy sight. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But we thank thee that there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, nor our transgressions; according to thy mercy remember thou us, for thy goodness' sake, O Lord. Cause us to hear thy loving kindness, and to know the way wherein we should walk. Teach us to do thy will; for thou art our God. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Help us, O thou God of our salvation, for the glory of thy name; and deliver and purge away our sins, for thy name's sake, through Jesus Christ our Lord. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (4)

Almighty God, thou hast in Christ Jesus provided a feast for all people and thine invitation has gone forth to the ends of the earth. Hast thou not said unto us, If any man thirst let him come unto me and drink? And hast thou not said, Blessed are they that hunger, for they shall be filled? Our Father, we come to thee with the abundance of our wants. We are overwhelmed by our spiritual needs. Away from thee we have found no water that meets our cravings and no bread which gives us strength for our daily task. Mercifully grant unto us the restoring fellowship of thy grace, and strengthen us with the sustenance of thine own love. May we be

very hungry for thy feast, and in thy blessed communion may we ascend into the sanctified life, and sit with thee in heavenly places in Christ Jesus. Graciously help those to whom unseen things are very unreal. Speak to their hearts in tones that they will understand. Come near to them in thy seeking compassion, and lead them to the secret which means life. Help us in our efforts to pray. May we ask believing that it will be given us. May we knock in confidence that the door will be opened. May we seek in the assurance that we shall find. Draw us into blessed communion through Jesus Christ, our Lord. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (5)

Almighty and everlasting God, who are always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Incline our feet into the way of thy commandments. May thy will become our delight. Enrich our apprehension of thy grace, that we may worship thee in more devoted service. Lead us into the secrets of thy truth. May we find our truest home in thy holy fellowship. Save us from dwelling in the outer courts, satisfied with the husks of devotion. Bring us to the table of thy grace and feed us with hidden manna, so that in the strength of heavenly food we may be able to serve thee in faithfulness. May thy Holy Spirit possess this service. May his power be realized in all our communion. Let all the hidden springs of the soul be unsealed, and quicken every power which will enable us to lay hold of the things which thou hast prepared for them that love thee. We ask through Christ our Lord. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (6)

In thee, O God, we live, and move, and have our being. If thou wert to withdraw thy hand for a moment we should sink into nothingness, as when a drop of dew exhales into the air. We thank thee for all that makes life worth living; for work and worship, for home and kinship and loving friends; for happiness, and for the hope and the opportunity of doing good. We thank thee for life and immortality brought to light in the gospel, and for a strong staff to lean

upon as we journey toward the immortal life. Bless us as together we partake of this holy supper in memory of our Lord. Pardon our sins, for Jesus' sake, that we may not be dragging a hopeless chain after us. Sanctify us by thy Spirit, that we may run in the way of thy commandments. Enlarge our hearts that we may constantly be doing good as we have opportunity. Look graciously on the sick and suffering; and incline the hearts of those who know not thee to come running unto thee. Hear and answer, Father of all mercies; not for any worth or worthiness in us, but because we ask in the all-prevailing name of Christ, our Saviour and thy beloved Son. Amen.

INVOCATION PRAYER BEFORE THE COMMUNION (7)

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy; grant us therefore, gracious Lord, to eat and drink as discerning the Lord's death, that our souls may be washed through his most precious blood, and that we may evermore dwell in him, and he in us.

INVOCATION PRAYER BEFORE THE COMMUNION (8)

Eternal Father, from everlasting to everlasting thy love endures, from age to age thy mercy abides. Thy goodness fails not, thy truth groweth not old. Yea, thou art the sky above and the river-bed below the flow of our mortal years, giving worth and meaning to our fleeting lives.

Purify our prayer, O Lord, with the breath of thy sanctity; take all stains from our hearts, all darkness from our minds. Grant us earnestly to covet the things that make for health of soul, to search them out wisely, to know them truly, and to fulfill them faithfully. Order our life, our thought, our deepest desire, so that we may seek that which cannot be lost, enjoying all else as a loan to be used in the work of the day.

Thou hast set in our hearts a dream of life without futility, of faith without fear, of freedom without folly. Yet, somehow, we have not attained it. We go so far, and falter and fail. Lack of courage, lack of faith, lack of one last uttermost self-surrender,

keeps us back. Arise thou within our hearts as strength and healing and victory, overcoming all confusion of purpose, all haunting failure, all self-love that keeps us from the larger life of love to which thou callest us.

Humbly we offer our prayer, asking nothing for ourselves that we do not ask for all whom our hearts remember, all who struggle and aspire to a nobler life. Day by day may we grow in faith, in charity, in the tranquillity of a settled hope, and more than all in that purity of spirit by which we may see thee. May our sorrows be teachers, our disappointments revelations, and our temptations helpers toward the life that is life indeed. In the name of Jesus. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (1)

O most wonderful God and Father! we beseech thee that in this supper by which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ, thou wilt so work in our hearts by thy Holy Spirit, that with true confidence we may more and more give ourselves up unto thy Son Jesus Christ; that our burdened and fainting hearts may, through the power of the Holy Ghost, be fed and comforted with his true body and blood, yea, with him, true God and man, that only heavenly Bread. And may we no longer live in our sins, but he in us and we in him; and thus be true partakers of the new and everlasting covenant of grace. May we not doubt that thou wilt ever be our gracious Father, nevermore imputing our sins unto us; and providing us, as thy beloved children and heirs, with all things necessary as well for the body as the soul. Grant us also thy grace, that we may cheerfully take upon us our cross, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us to be forever with himself. "Our Father," etc.

PRAYER OF CONSECRATION AT THE COMMUNION (2)

Almighty God, our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us in this service, so that we may come into the liberty of purity and truth. Wilt thou

graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus? Impart unto us a deep dissatisfaction with everything that is low and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Wilt thou receive us as guests at thy table? Give us the glorious sense of thy presence, and the precious privilege of intimate communion. Feed us with the bread of life; nourish all our spiritual powers; help us to find delight in such things as please thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. Make us calm when we tread an unfamiliar road, and may thy presence give us companionship divine. Meet with us, we humbly pray thee, in all the appointed means of grace, and may the joyful remembrance of this service inspire us in all the common life and service of after days. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (3)

It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto thee, O eternal God, through Jesus Christ our Lord. For all thy bounties known to us, for all unknown, we give thee thanks; but chiefly that when through disobedience we had fallen from thee, thou didst not suffer us to depart from thee forever, but hast ransomed us from eternal death and given us the joyful hope of everlasting life, through Jesus Christ thy Son; who came down from heaven in perfect love, and became man for us men, and for our salvation.

Not as we ought, but as we are able, we bless thee for his holy incarnation; for his life on earth; for his precious sufferings and death upon the cross; for his resurrection from the dead; and for his glorious ascension to thy right hand.

We bless thee for the giving of the Holy Ghost; for the sacraments and ordinances of the church; for the great hope of everlasting life, and an eternal weight of glory.

Thee, mighty God, heavenly King, we magnify and praise. With angels and archangels and all the hosts of heaven, we worship and adore thy glorious name, joining in the everlasting hymn of the cherubim and seraphim, singing unto thee:

Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he

that cometh in the name of the Lord. Hosanna in the highest.

And we most humbly beseech thee, O merciful Father, to vouchsafe unto us thy gracious presence, and so to sanctify with thy Word and Spirit these, thine own gifts of bread and wine which we set before thee, that the bread which we break may be to us the communion of the body of Christ and the cup of blessing which we bless the communion of the blood of Christ.

And we most humbly beseech thee to receive this memorial of the most blessed sacrifice of thy Son which he hath commanded us to make until he come; in union with whom we offer unto thee our souls and our bodies, and present to thee our prayers, entreating thee to grant unto us, and unto all thy people, through the mediation of our Lord Jesus Christ, the remission of sins, and all other benefits of his passion. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (4)

Eternal God, in our very search for thee we need the help of thy Spirit lest we go astray. Let thy constraining influence lead us into the secret place. Guide us through the outer courts of the temple into the sanctuary of the Spirit. May the means of grace be highways through which we pass to the court of the King. May no transient thing hold us in bondage and put our souls to sleep. May our worship bring us into the intimate fellowship where we shall find the things which thou hast prepared for them that love thee. We would sit at thy sacred table as thy invited guests. Interpret our needs by the insight of thy love for us. Give unto us the bread with thine own hands. Let no human ministry stand between our souls and thee. May we all feast upon the satisfaction of thy grace. Ease our yokes and lighten our burdens. Make our sorrows the instrument of vision. May our disappointments incite us to deeper spiritual communion. Let our joys be to us like wings, helping us to soar into heavenly places in Christ Jesus. Deepen within us the spirit of sacrifice. May we hunger to share with others what we receive from thee. Let the entire divine service be full of divine power, and we all find ourselves at heaven's gate. We ask through Christ our Lord. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (5)

In thee, O God, we live, and move, and have our being. If thou wert to withdraw thy hand for a moment we should sink into nothingness, as when a drop of dew exhales into the air. We thank thee for all that makes life worth living; for work and worship; for home and kinship and loving friends; for happiness, and for the hope and the opportunity of doing good. We thank thee for life and immortality brought to light in the gospel, and for a strong staff to lean upon as we journey toward the immortal life. Bless us as together we partake of this holy supper in memory of our Lord. Pardon our sins, for Jesus' sake, that we may not be dragging a hopeless chain after us. Sanctify us by thy Spirit, that we may run in the way of thy commandments. Enlarge our hearts that we may constantly be doing good as we have opportunity. Look graciously on the sick and suffering; and incline the hearts of those who know not thee to come running unto thee. Hear and answer, Father of all mercies; not for any worth or worthiness in us, but because we ask in the all-prevailing name of Christ, our Saviour and thy beloved Son. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (6)

O God of love and peace, be with us as Host in this holy communion. Help us in the spirit of thy love and peace to share it with the world for whose salvation thou gavest thine only begotten Son, and may these symbols of his slain body and shed blood impart unto us his holy passion for human brotherhood. May his atoning sacrifice, made for all lives and all lands, give to them all his spirit of unity, peace, and concord, and thus fulfill thy promise that nations shall learn war no more. Grant peace to the world thou lovest, O God of love and peace, we beseech thee, through thy Son the Prince of Peace.

Eternal Father, who art the God of the living and not of the dead, encompassed about by a great cloud of witnesses we lift up our hearts and make our glad confession unto thee in this communion hour. We bow our knees unto the Father from whom the whole family in heaven and on earth is named: we believe in Christ who brought life and immortality to light. We believe in the holy catholic church, the communion of saints. We remember with grateful

hearts and kindling affection the innumerable company of the wise and good who have confessed thee before men in their generation and who now sing the songs of the Eternal Life. They are not exiles on some far-distant coast, but are near to us and to thee in the fellowship of the Spirit. Sustain us in this trust and keep us steadfast in our endeavors until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. We ask in his name. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (7)

O God, the Father of our Lord Jesus Christ, from whom the whole family in heaven and in earth is named, we thy children, gathered around thy holy table, remember before thee all with whom we have part in the communion of saints; and we beseech thee, for the sake of that sacrifice which we do now commemorate, that thou wouldst receive the intercessions which we offer unto thy divine majesty. Look down in mercy, we beseech thee, on thy Church militant here upon earth. Give grace, O heavenly Father, unto all who bear office in thy Church, that they may fulfill their several ministries in thy fear and in purity of heart; and to all thy people, that they may be holy and obedient, and may come behind in no gift, waiting for the coming of our Lord Jesus Christ. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (8)

Almighty God, our heavenly Father, who admittest thy people into such wonderful communion, that, partaking of the body and blood of thy dear Son, they should dwell in him, and he in them; we unworthy sinners approaching thy presence, and beholding thy glory, do abhor ourselves, and repent in dust and ashes. We have grievously sinned against thee in thought, in word, and in deed. We have broken our past vows, we have dishonored thy holy name, and are unworthy of the least of all thy Mercies.

(If in a home: We confess, with the centurion, that we are not worthy that thou shouldst come under our roof; and acknowledge, with that woman of Canaan, that we deserve not to eat of the crumbs which fall from thy table.)

Yet now, most gracious Father, have mercy upon us; for the

sake of Jesus Christ forgive us all our sins; purify us from all uncleanness in spirit and in flesh; enable us heartily to forgive others as we beseech thee to forgive us; and grant that we may hereafter serve thee in newness of life, to the glory of thy holy name. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (9)

O most merciful God and Father! we beseech thee that in this Supper, by which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ, thou wilt so work in our hearts by thy Holy Spirit, that with true confidence we may more and more give ourselves up unto thy Son Jesus Christ; that our burdened and fainting hearts may, through the power of the Holy Ghost, be fed and comforted with his true body and blood, yea, with him, true God and man, that only heavenly bread. And may we no longer live in our sins, but he in us and we in him; and thus be true partakers of the new and everlasting covenant of grace. May we not doubt that thou wilt for ever be our gracious Father, never more imputing our sins unto us; and providing us, as thy beloved children and heirs, with all things necessary as well for the body as the soul. Grant us also thy grace, that we may cheerfully take upon us our cross, deny ourselves, confess our Saviour, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us to be for ever with himself. "Our Father," etc. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (10)

O Father of mercy, and God of all consolation, thou whom all creatures acknowledge and confess as Governor and Lord: It becomes us, the workmanship of thy hands, at all times to reverence and magnify thy holy Majesty: for that thou hast created us in thine image; but chiefly that thou hast delivered us from everlasting death and condemnation, whereunto we were drawn by means of sin: from the bondage whereof neither man nor angel was able to set us free. And we do praise thee, O Lord, that rich in mercy and infinite in goodness, thou has provided our redemption to stand in thine only and well-beloved Son: Whom of very love thou didst give to be made man like unto us in all things, sin excepted; in his

body to receive the punishment of our transgression: by his death to make satisfaction to thy justice; and through his resurrection to destroy him that was the author of death, and so to bring again life to the world, from which the whole offspring of Adam most justly was exiled.

O Lord, we acknowledge that no creature is able to comprehend the length and breadth, the depth and height of that thy most excellent love: which moved thee to show mercy where none was deserved; to promise and give life where death hath gotten the victory; to receive us again into thy favor, when we could do nothing but rebel against thy law. O Lord, the blind dullness of our corrupt nature will not suffer us sufficiently to weigh these thy most ample benefits. Yet, nevertheless, at the command of Jesus Christ our Lord, we present ourselves at this his Table, which he hath left to be used in remembrance of his death, until his coming again: to dedicate ourselves unto his service, renewing our vows, and engaging henceforth to obey his will; to declare and witness before the world that by him alone thou dost acknowledge us thy children; that by him alone we have access to thy throne of grace; that by him alone we are brought into his spiritual kingdom, to eat and drink at his Table; with whom we have our conversation even now in heaven; and by whom our bodies shall be raised up again from the dust, and shall be placed with him in that endless joy, which thou, O Father of mercy, hadst prepared for thine elect before the foundation of the world was laid. And these most inestimable benefits, we acknowledge to have received of thy free mercy and grace, by thine only-begotten Son Jesus Christ our Lord; for the which, therefore, we, thy congregation, moved by thy Holy Spirit, will render all thanks, praise, and glory, for ever and ever. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (11)

Almighty God, thou art the Creator and the Lord of all things. Thou art the sovereign Majesty whom we have offended. Thou art our most loving and merciful Father, who hast given thy Son to reconcile us to thyself: who hath ratified the new testament and covenant of grace with his most precious blood; and hath instituted this holy Sacrament to be celebrated in remembrance of him till his coming. Sanctify these thy creatures of bread and wine, which according to thy institution and command we set apart to this

holy use, that they may be sacramentally the body and blood of thy Son Jesus Christ.

Most merciful Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy ordinance to be used in remembrance of thee till thy coming: We beseech thee, by thine intercession with the Father, through the sacrifice of thy body and blood, give us the pardon of our sins, and thy quickening Spirit, without which the flesh will profit us nothing. Reconcile us to the Father; nourish us as thy members to everlasting life.

Most Holy Spirit, proceeding from the Father and the Son; by whom Christ was conceived; by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called; thou that dwellest and workest in all the members of Christ, whom thou sanctifiest to the image and for the service of their Head, and comfortest that they may show forth his praise: Illuminate us, that by faith we may see him who is here represented to us. Soften our hearts, and humble us for our sins. Sanctify and quicken us, that we may relish the spiritual food, and feed on it to our nourishment and growth in grace. Shed abroad the love of God upon our hearts, and draw them out in love to him. Fill us with thankfulness and holy joy, and with love to one another. Comfort us by witnessing that we are the children of God. Confirm us for new obedience. Be thou the earnest of our inheritance, and seal us unto everlasting life.

Accept us, O Lord, who resign ourselves unto thee as thine own; and with our thanks and praise, present ourselves a living sacrifice, to be acceptable through Christ, useful for thine honor, through time, and through eternity. Being made free from sin, and become thy servants, let us have our fruit unto holiness, and the end everlasting life: Through Jesus Christ our Lord and Saviour. Amen.

PRAYER OF CONSECRATION AT THE COMMUNION (12)

Almighty God, the Father of our Lord Jesus Christ, whose once offering up of himself, by himself, upon the cross, once for all, we commemorate before thee: We beseech thee to accept this our spiritual oblation of all possible praise for the same. And here we offer and present, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice, acceptable unto thee through Jesus Christ thy Son.

And we most humbly beseech thee, Father of all mercies and God of all comfort, to vouchsafe thy gracious presence, and the effectual working of thy Spirit in us, and so to sanctify these elements both of Bread and Wine, and to bless thine own Ordinance; that we may receive by faith Christ crucified for us, and so feed upon him, that he may be one with us and we with him; that he may live in us, and we in him who hath loved us, and given himself for us: Even Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be praise and power, might, majesty, and dominion, both now and evermore. Amen.

PRAYERS OF CONSECRATION AT THE COMMUNION

PRAYER FOR THE LOAF

Father of Light, in whom there is no darkness, lighten our souls with a truer knowledge of thee. We grope in darkness, till we receive thy light. Through thy Son, we have received life and immortality in our obedience to him. As we here obey this gracious command of him, grant that this bread may be to us the visible token of our fellowship with him, we humbly ask in his name. Amen.

PRAYER FOR THE CUP

Son of God, our Elder Brother, thou hast tasted death that we might live, and hast opened the pathway from earth to heaven. We would acknowledge thy shed blood, as we receive it in thy name. May the associations of this hour bring nearer the thought of Calvary and influence our impulses to a greater diligence and devotion for thee and thy truth.

In memory of the Saviour's love
We keep the sacred feast,
Where every humble, contrite heart
Is made a welcome guest.

Graciously bless us in this hour, we ask in loving surrender to thee. Amen.

COMMUNION THANKSGIVING PRAYER (1)

Almighty and ever-living God, we most heartily thank thee for that thou dost vouchsafe to feed us with the spiritual food of the

most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favor and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people: and are also heirs through hope of thy everlasting kingdom, by merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

COMMUNION THANKSGIVING PRAYER (2)

Heavenly Father, we give thee immortal praise and thanks that upon us poor sinners thou hast conferred so rich a benefit as to bring us into the communion of thy Son Jesus Christ our Lord. Him having delivered up to death for us, thou hast given for our food and nourishment unto eternal life. Now also grant us grace, that we may never be unmindful of these things; but carrying them about engraven on our hearts, may advance and grow in that faith which is effectual unto every good work. Thus may the rest of our lives be ordered and followed out to thy glory, and the good of our fellow-men: Through Jesus Christ our Lord: who with thee, O Father and the Holy Ghost, liveth and reigneth in the unity of the Godhead, world without end. Amen.

COMMUNION THANKSGIVING PRAYER (3)

Most merciful Father, we render thee all praise, thanks, and glory, for that it hath pleased thee, of thy great mercies, to grant us, miserable sinners, so excellent a gift as to receive us into the fellowship and company of thy dear Son Jesus Christ our Lord: Whom thou hast delivered to death for us, and given as our needful food and nourishment unto everlasting life. And now we beseech thee also, heavenly Father, to grant our prayer, that thou wilt never suffer us to forget these worthy benefits; but rather imprint and fasten them surely in our hearts, that we may grow and increase daily more and more in that true faith, which is continually exercised in all manner of good works. Confirm us, O Lord, that we may stand immovable in the profession of thy Name, to the advance-

ment of thy glory, who art God over all things, blessed for ever. So be it. Amen.

COMMUNION THANKSGIVING PRAYER (4)

Almighty and ever-living God, we most heartily thank thee for thy rich mercy and invaluable goodness, vouchsafed to us in this sacred Communion, wherein we have assurance that we are very members of the mystical body of thy Son, and heirs through hope of thine everlasting kingdom. And, as we have been made partakers of Christ, so enable us to hold fast that which we have received, that no man may take our crown. Help us, we beseech thee, to bear about with us continually the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal body; and grant that we may remain alway in the holy fellowship of all faithful people, with whom in the unity of the Spirit, we now make our intercessions unto thee.

O Lord, save thy people and bless thine inheritance: feed them also, and lift them up for ever. Remember, O Lord, thy congregation, which thou hast purchased of old: pour out thy Spirit as floods upon the dry ground, and refresh thy waiting heritage. Let thy priests be clothed with righteousness, and let thy saints shout for joy. Show thy mercy also unto them that are afar off, and gather all the lost sheep into thy fold; for the sake of Jesus Christ our Lord. Amen.

VARIOUS PETITIONS FOR THE LORD'S SUPPER

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath, and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous to us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son, our Lord Jesus Christ's sake; forgive us all that is past; and grant we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord.

Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice until his coming again.

O Lord, enable us to hold in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Merciful Jesus, Saviour of the world, if we offer before thee our body and soul, our life and liberty, and all we possess, how mean the offering compared to the ineffable grace bestowed upon us. Will Jesus come up to this feast with us who have so often and so ungratefully sinned against him? Shall we, stricken by a sense of our unworthiness, fly from his presence like despairing Cain, or hide ourselves from his call, and his reproving eye, like guilty Adam? As thy goodness surpasses our wickedness, and thy mercy exceeds our misery, we come to thee defiled, infirm and naked, to be cleansed, strengthened and clothed with thy righteousness.

Worms of the dust, subject to innumerable miseries, distracted with passions, fond of vanity, defiled with sin, encompassed with darkness, busy about folly, and careless of Eternity, O Saviour of the world, receive us into the compassionate arms of thy mercy. May the efficacy of thy sacrifice, celebrated by the broken bread and the wine, discharge us from the guilt of our sins, strengthen our faith, encourage us in the practice of good works, give us victory over sins, and perfect us in charity, patience, humility, obedience, and all other virtues.

O Saviour by whom spiritual life is sustained, and without whom it languishes to extinction, may we rest in the embraces of thy covenant love as in our dwelling-place, and remain forever united to thee as the branch to the vine.

Be present to illuminate, comfort and refresh thy people, while they meditate upon a bleeding Saviour with a broken and a contrite heart. Enable us to contemplate the matchless event of the Saviour's crucifixion, with the views and affections which its importance demands, and looking to his sacrifice find relief for our burdened consciences. May we herein trace the wonderful love of God, in sending his Son to be a propitiation for our sins; here study the height, length, depth and breadth, and know the love of Christ, which passeth knowledge; here contemplate him wounded for our transgressions, etc., here learn what manner of love the Father hath bestowed upon us, and here be impressed with a sense of the malignity of sin.

Encouraged by these memorials, may we come as infirm and straying sheep to their shepherd; as the sick to their physician, and as condemned criminals to a merciful advocate, and powerful intercessor. Having stooped so low as to take upon thyself the infirmity of our nature, wilt thou not exalt us to the elevation of thy merits and glory. From the ample provisions of the Gospel, of which this is a lively memorial, may we derive refreshment, support, strength, armor and defense.

As the hart pants after the waterbrooks, so may we thirst for the water of life, ever flowing from the cleft rock Jesus Christ, to slake the thirst and refresh the strength of pilgrims, journeying through a wilderness world, to a land of eternal rest!

Jesus the bread of life that came down from Heaven, heavenly manna, whose virtue nourishes thine elect in the desert of this world. Lamb of God, sacrificed for us who hast left us in the ordinance of the supper a perpetual memorial of thy passion, help us worthily to receive these emblems, that the doctrines they commemorate may be our spiritual food. Thou who wast born in a stable and cradled in a manger, to illustrate a lowly origin, baptized to exemplify obedience, tempted to prove thine incorruptible virtue, and who after a life of unwearying toil, quenchless zeal and matchless benevolence and meekness, hast offered upon the cross a sacrifice for the sins of the world.

O Thou who didst teach philanthropy by going about to do good; obedience by fulfilling the law; patience by uncomplaining suffering; meekness by enduring reproaches; devotion by praying all night in the mountain; humility by washing thy disciples' feet. O Thou who wast bowed in sorrow, kneeling on the cold ground in

the garden, wast betrayed with a kiss, led bound in cords as a malefactor, wast smitten upon the cheek, wast spit upon, arrayed in mock robes, crowned with thorns, and in derision hailed king of the Jews, and by wicked men led away to be crucified. O Thou who wast nailed to the accursed tree, wast pierced by the nails and the spear, and in thine expiring agony didst cry, 'My God, my God, why hast thou forsaken me?' O Lamb of God, who wast sinless and meek among the erring and the proud; who opened not thy mouth to censure when thou wast accused, and who wast offered once for all a sacrifice for the sins of the world. O Jesus, may we be enlightened by thine incomparable teaching, guided by thy perfect example, and redeemed by thy precious blood.

O Jesus, it was after thy baptism and temptation, thy miracles and sermons, after thy sorrows in the garden and agonies on the cross, after the driving of the nails and the piercing of the spear, and the flowing of thy precious blood, that thou didst say, 'It is finished.' While here we contemplate the eminency of thy suffering and thy sorrow, may we be willing to suffer on behalf of thy cause, as well as believe on thee, knowing that if we suffer we shall also reign with thee. Let this cup of blessing which we bless be to us the communion of the blood of Christ; let the bread which we break be the communion of the body of Christ. O that we may now bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal body.

PASTORAL PRAYER AT THE LORD'S SUPPER (1)

O ascended Redeemer, thou art ever in the presence of thy Father, unforgetting, and forever loving. After having loved thine own, thou didst love them unto the end. To the end of the world, and through eternity, thou wilt be the loving Saviour. And now the evidences of thy affection and faithfulness are in us. We are severally witnesses of thy goodness; in enlightening us when we are in darkness; in searching us, and causing our sins to rise up in order before us. We are witnesses that thou didst call us and that we were made to know that God is gracious. And since we have recognized thine authority and called ourselves by thy Name, thou hast not forgotten to do us good—no, not for one moment. In our waywardness, in our forgetfulness, in our backslidings, in our wicked worldliness, in doubts and fears and retrocessions, thou hast been full of goodness. Yea, when we have been unfaithful, thou hast

been faithful. Thou abidest, O God, and never changest. Thou dwellest without variableness or shadow of turning. It is man that changes and passes away.

We rejoice, O God, to acknowledge thee, to call ourselves by thy Name; and, we rejoice that we are gathered into thy visible church, that we have been made to take the vows and covenants of God upon us; and we desire to be known as thy disciples, and never draw back from the consecrations that we have made. We desire to be aided by thy holiness and love, so that the world may see Christ in us.

Be pleased to bless us as a church. We beseech thee, grant to every individual member of this great body thy saving presence. And as we cannot enumerate all their wants, we commend them to thee. Be pleased to find out the want of every one, and to relieve it from thine own infinite grace and fullness. There are many that are discouraged; but thy strength is as abundant for them now as it was in the days that are past. There are many that say, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" And thou art saying to them, "Your heavenly Father knoweth that ye have need of these things." There are many that sit despondent; there are many that have been bereaved; there are many that are suffering; there are many who have friends that are sick; there are many who have lost friends from their earthly estate. Be pleased, O thou comforting One, to comfort them severally, according to their need and thine infinite mercy and goodness.

And now that thou art preparing thy people to come together, with vows and faithful promises, to celebrate thy dying love, oh, may we never forget thy love. May the sun and the stars disappear from the heavens before any heart that has known the love of Christ shall forget it. And may we mourn over those sins that make us unworthy to call ourselves by his Name. May we seek more and more to resist the enemies of Christ, and to fortify ourselves that we may be faithful in his cause. And wilt thou prepare us for the celebration of thy love.

Remember any that are scattered abroad, dispersed, and that would fain come together with us. O Lord, may there still be borne out to them a communion of the Spirit; and if they turn their thoughts toward this Sabbath and yearn for thy sanctuary, be pleased, O God, to cause that, wherever they are, the ministrations of thy providence and grace may abound to them. We ask all through Christ our Lord. Amen.

PASTORAL PRAYER AT THE LORD'S SUPPER (2)

Almighty God, who can speak like thee? There is music in thy voice and there is infinite tenderness in every tone which thou dost breathe into the listening heart. Thy words are full of hope: thou dost bring a great brightness to shine upon our dark life, and in many a prophetic word thou dost cause us to forecast the morning and rejoice in the broad light of boundless day. Thou hast never withheld the word of hope from the race of mankind. In the hour of sadness and intolerable depression thou hast caused thy voice to be heard, promising that the light shall come and that the glory of the Lord shall fill the earth. We bless thee that we have seen the fulfillment of thy promises: we live in the cloudless noontide: Jesus Christ thy Son, our Saviour, has come in all the plenitude of his redeeming power, and after his descent upon us there can be no more night on earth. May we receive him as men receive the light who have been long waiting for it: worn out, wearied, and sleepbound; we rejoice when thou dost come to us with rest, security, and peace. We rejoice when the light calls us to renewed duty and to rekindled hope. May the Son of the Father, the Prince of Peace, the King of kings and Lord of lords be born again in our hearts every day. May our breasts be the Bethlehem of his incarnation, and may our lives be the sphere of his illuminating and redeeming ministry.

For his great glad words we bless thee: they are sweeter to our taste than honey, yea, than the honeycomb. For his simple but infinite sayings that touch our whole life how can we praise thee enough? We live upon them as upon living bread sent down from heaven; they are our joy and song, they are our strength and security, they are the answer to every hard question, they are the light which turns every mystery into a blessing. We assemble around his cross, we see the tragedy of his suffering, we feel the meaning of his agony—it was for us he thus endured the cursed tree, he was delivered for our offences, he suffered, the Just for the unjust. Evermore draw us away with infinite constraint of love from the foolish delusion that we could have saved ourselves, bind us with ever-deepening and ever-purifying loyalty to Jesus Christ, our only Saviour, infinite in his redeeming power. We ask in his name. Amen.

PASTORAL PRAYER AT THE LORD'S SUPPER (3)

Almighty God, we know thee through Jesus Christ our Lord, our Priest and Saviour. He is the Mediator between God and Man, he is the propitiation for our sins, his blood cleanseth from all guilt, he is our joy and our strength, and there is none beside him, our whole salvation, a redemption complete and infinite. We assemble to-day around his Cross, we touch the dying Lamb, we look first at our sin and then at his grace; where sin abounds grace doth much more abound. We pray in Christ's name; our intercessions are mighty because they are offered at his cross; they are weak and worthless in themselves, but because of what Jesus is and what Jesus did all our weakness is turned into strength, and our trembling prayer becomes a prevalent intercession.

We have come to bless thee with a new song, for thy mercies have been renewed in our life day by day. Every hour has brought its own miracle of grace, every moment has seen some fresh display of thy patience or providential care. The very hairs of our head are all numbered. Thou hearest the throbbing of our heart, thou knowest the way that we take; yea, thou dost beset us behind and before, and upon us is laid thy gentle yet mighty hand. We are here because of thy goodness, thou hast saved our soul from death, we are yet on praying ground, we have the opportunity of uttering our psalm and hymn and prayer unto Heaven in the name and for the sake of the one Saviour. Thou hast given us bread to eat, thou hast sheltered us from the darkness and the storm, thou hast given unto us rest in sleep, and the renewal of strength therein, thou hast continued unto us our reasoning faculties, the chain of our friendship has not been broken in one link—because, therefore, of all these thine earthly mercies, we bless thee with a rising gratitude, we praise thee with a full heart, for thy mercies have been many and tender.

Hear us when we pray one for another, when we pray for heads of houses that they may be clothed with wisdom, sobriety, and grace, for children, that they may be brought up in the nurture and admonition of the Lord, for masters and servants, that they may understand and help one another, for the sick and the afflicted, that in their weakness they may see the incoming of Christ, bringing with him health and immortality, for the distant and the wandering, those from whom we are for the moment separated, that there may be no division of soul or distraction of love.

The Lord hear us on account of those who never pray for

themselves, those who are aliens and prodigals, who have broken every vow, dishonored every covenant, and have gone far away into the bleak wilderness of iniquity—the Lord's Gospel flee after them like a saving angel, and flash upon them some home-light or strike in their hearts some tender chord that shall bring them back again, that there may be rejoicing on earth and in Heaven. In Christ's name we ask. Amen.

PASTORAL PRAYER AT THE LORD'S SUPPER (4)

Almighty God, thou art wonderful in healing: there is none so wounded that he cannot be cured by thy touch or by thy word. Thou canst even heal the broken heart, and bind up with many balms the wounded spirit, which no hand of man can touch. Let thy word be very sweet to us, sweeter than honey, yea, sweeter than the honeycomb—a new sweetness all its own, without answer or parallel among all the sweetnesses of the garden. We bless thee that we have begun wisdom: the fear of the Lord is that holy beginning. We have not learned much: have pity upon us and spare us that we may add little to little as the days fly away. Gold cannot buy it, it is not in silver to compass the price thereof; it is the wonder of the deep, and destruction and death have only heard the fame thereof. All corals and rubies are not to be named with it. Help us to grow in wisdom, may we be wise in intelligence and wise in love, may our whole life be as a flame of wisdom.

Pity us in our daily distresses, and help us in our daily burdens: speak comfortably to those who this day feel the coldness and loneliness of a great bereavement. Bind up the heart in which there is no more blood, speak to the life in which the hope has died, and in the house that is desolated with sevenfold night do thou set thine own candle.

The Lord keep us quiet and give us the joy of peace, the solemnity of the infinite assurance of our acceptance with the beloved. When we come to touch the holy bread and sacred wine that have in them the memory of the great life and death may our lips be touched as with a live coal from off the altar, that we may receive the same reverently and with thankfulness unfeigned. We ask through Christ our Lord. Amen.

PASTORAL PRAYER AT THE LORD'S SUPPER (5)

Grant unto us, Almighty God, that we, communing with one another and with thee, may feel our hearts burn within us; until all pure and just and holy things are lovely to us, and we find nothing to fear but that which is hateful in thine eyes. Let thy peace possess our souls, while we look to thy loving-kindness and tender mercy to lift us above that which is low and mean; and, at last, give to the spirit within us a perfect victory, and bring us safe through death unto life everlasting. Amen.

EASTER COMMUNION PRAYER (1)

Our Blessed Lord: We are thy disciples and are gathered here on this Resurrection Sabbath about thy table, whereon is laid thy Body and Blood, again to bring to our remembrance the amazing fact of thy dying Love for us; and of thy glorious victory over death; and the promise of thy coming again to receive us to thyself and drink this cup new with us in thy Father's kingdom. The fact that we have been redeemed from sin and ransomed from death by thy living life and sacrifice fills us with a new awe and a new sense of the greatness of thy love for us; and of our own unworthiness.

In the presence of these sacred Memorials of thy broken body and shed blood and of thy real though unseen presence in them and with us, we are unspeakably grateful to thee, and deeply conscious of how far short we have come in our love and service. We have not measured up to our "first love." We have not put thee altogether in the first place in our lives. We have accepted thy love too much as a matter of course just as we do the common blessings of the sunshine and the rain, and gone our several ways looking after our own affairs more or less regardless of thy kingdom. Many of us have allowed sin to reign in our lives. We have not loved and served thy church (which thou didst purchase with thine own blood) as we are pledged and bound to do. We have not loved our brethren and sought their spiritual welfare and advancement as we should have done. We have even cherished hard feelings toward some of them and said bitter things about them. We have not sought the salvation of those for whom thou didst come to seek and to save, even as thou didst for us.

Gracious Lord: Help us this morning at this celebration of thy

supper, on this Easter communion, to make it a real *sacramentum,* in which we shall pledge ourselves anew to thy service and to the upbuilding of thy and our church and the great work of evangelizing the world.

Forgive us our past sins and shortcomings and strengthen us for righteousness for all coming time; and give us a new vision of what it means to be Christians, that the world may know that thou hast come forth from the Father to win us to him and to thyself for a "peculiar people," that we may be to the praise and glory of God in the world. And all this we ask in thy dear Name. Amen.—G. F. P.

EASTER COMMUNION PRAYER (2)

Father Eternal, thou art not God of the dead but of the living, and we acknowledge and adore thee as the Author of everlasting life. Our spirits leave their griefs and burdens, their fears and cares, and rise triumphant from their graves of earth. This is the day that Thou hast made: we will rejoice and be glad in it. If we have entered into the fellowship of Christ's sufferings, grant us to know the power of his resurrection. May the immortal hope abide with us after the Easter bells have ceased their ringing and the lilies have faded into dust. Though we must do our work in the valley or on the low-lying plain, give us grace to lift up our eyes unto the hills whence cometh our help. Transfigure every lowly duty with the radiance of the mountain-top, and since we are risen with Christ, help us and all thy children to set our affection on things that are above, and so be united through the brotherhood of the resurrection in the fellowship and service of Thy everlasting kingdom. Through Christ our Lord we ask. Amen.

CHRISTMAS COMMUNION PRAYER

We sing our eucharistic hymn this day, O God, with voices from which all tones of mortal sadness have vanished away. We sing the song of new-born life, and not of death. In the beginning was the Word and the Word was made flesh and men beheld the glory of thy love in the face of Jesus Christ. Come, O Creator Spirit blest, and impart anew thy marvelous gifts. May Christ be born again in every heart. Purge our ears from the rattling noises of the world,

until they are quick to hear the heavenly songs of thy peace and good will to men. Lead all seekers to some spiritual Bethlehem and help them there find the Holy Child. May the nations come to his light and rulers behold the brightness of his rising. May the kingdoms of the world become the kingdom of our Lord and of his Christ, that he may reign for ever and ever. We ask in his name. Amen.—O. E. M.

SUGGESTED FORMS FOR CONFIRMATION OR THE RECEPTION OF NEW MEMBERS

(The usual time for welcoming new members, coming on confession of faith in Christ or by letters of transfer from other churches, is at the opening part of the church service, before the celebration of the Communion. We give several forms. They are only suggestive, not obligatory.)

FORMULA FOR THE RECEPTION OF NEW MEMBERS (1)

THE COVENANTS

(Those uniting on Confession of Faith will please come forward as their names are called, and stand before the pulpit.)

You do now humbly avouch the Lord Jehovah to be your God; the Lord Jesus to be your Redeemer; and the Holy Spirit to be your Sanctifier; and before God and his Holy Angels you hereby solemnly, unconditionally and forever devote yourself to the Lord.

Relying on Divine aid, you covenant with this Triune God to come out from the world, and be separate from sinners; to obey his commandments; follow his counsels; seek his glory, and denying ungodliness and every worldly lust, live soberly, righteously and godly in this present world.

Sincerely desiring to cast in your lot with the people of God, you do now connect yourself with the visible Church, and solemnly engage to submit to its discipline, wait diligently on its ordinances, seek its edification, promote its peace and prosperity, and walk with its members in the fear of the Lord; and this you do with a heartfelt sense of your own weakness, and a humble reliance on the grace that is in Christ Jesus.

(Those uniting by letters from other churches will please come forward [or rise in their places] as their names are called.)

Having heretofore made public confession of your faith, you do now voluntarily transfer to this Church your covenant relation of membership. You solemnly promise to study its peace and edification, the spiritual welfare of all its members, and to yield becoming

submission to its government and discipline;—is this your engagement?

COVENANT OF THE CHURCH

(Will the members of this church please rise.)

We, the members of this Church, do now cordially receive you to our communion. We welcome you to this fellowship with us in the labors and blessings, the trials and rewards of the Gospel. In the presence of the heart-searching God, we covenant to watch over you; to bear your burthens; to share your sorrows; to remember you at the throne of the Heavenly Grace; to seek your good and help you in the great endeavor to glorify God in your bodies, and in your spirits, which are his. The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace; and may the Great Head of the Church so enrich us all with every heavenly grace, that we shall be faithful unto death, and at last receive the crown of life. Blessed are they which are called unto the Marriage Supper of the Lamb.

FORMULA FOR THE RECEPTION OF NEW MEMBERS (2)

Beloved in the Lord:

The church of God is not of man's appointment. He who saw that it was "not good that the man should be alone" formed believers into the Household of Faith, with ordinances and sacraments. Our Lord bade his disciples confess him before men, and the Holy Ghost, through the apostle Paul, declares that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." God has "given a banner to them that fear him, that it may be displayed because of the truth."

You will now listen to a brief summary of our holy faith:

(The congregation reading with the minister:)

We believe in one God, Father, Son and Holy Ghost, Creator and Ruler of all, infinitely perfect and worthy of love, worship and obedience.

We believe in one Saviour, Jesus the Christ, God manifest in the flesh, who in his life fulfilled the law and by his death atoned for sin.

We believe in one Holy Spirit, who convinces of sin, renews the heart and transforms the life.

We believe in one Rule of doctrine and duty, the Holy Scriptures, the divinely inspired and infallible guide.

We believe in one condition of salvation, faith in the Lord Jesus Christ, manifest in godly sorrow for sin and in a godly life.

We believe in one Church of God, embracing all who are united to Christ by saving faith and divine grace.

(Confessing this and your faith, you are now to enter into formal covenant with God and this Church.)

Addressed to those baptized in infancy:

You, having been baptized in infancy, are now to come into full communion with the Church whose external privileges you have already enjoyed. By your voluntary choice of Christ, and by your saving faith in him, you are now, we trust, no longer heirs merely of covenant privileges, but of salvation also. The vows and obligations, assumed in your behalf in baptism, you do now ratify and confirm. With your own hand you subscribe unto the Lord, set your seal to the covenant with God, and declare, "I am the Lord's."

Address to those not hitherto baptized:

You, who have not hitherto enjoyed even this outward membership in the Church of God, now formally separate yourselves from the world, that you may take your place as "fellow-citizens with the saints and of the household of God." Let your baptism this day be indeed the "putting away of the filth of the flesh" and the "putting on" of "the Lord Jesus Christ."

Here let baptism be administered.

And now, beloved, renouncing the world, the flesh and the devil, you take God the Father to be your God, Jesus Christ to be your Saviour, and the Holy Spirit to be your Sanctifier;

You take the word of God as your rule of faith and practice, and the people of God to be your people;

And you give yourself, soul and body, time and talents, powers and possessions, to the service of the Lord;

And you do this, intelligently, deliberately, sincerely, unreservedly, freely and forever.

Addressed to those received by letter:

Having already confessed Christ, you to-day renew your cove-

nant with God and transfer your relations to this church. May God give you grace to honor him, and to promote the spread of the gospel, the peace of the church and the salvation of souls.

Church members here rise:

We, the officers and members of this church, do now affectionately welcome you all to membership and fellowship in this Christian household. We humbly pray for divine help, that we may together seek the present and eternal welfare of our fellow-disciples and "do good to all men, especially unto them that are of the household of faith."

And now, may the "God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

A CONFIRMATION PRAYER (1)

Almighty and most merciful God, we give thee hearty thanks that thou hast called us to the knowledge of thyself, in Jesus Christ our Lord; and hath vouchsafed to make us partakers of the great and precious promises of thy holy Word. We praise thee for the certain assurance that these promises are unto us, and to our children, and to all that are afar off, even as many as thy grace shall call. O Merciful God, we have believed the witness of thy Word. We have dedicated these children from their infancy to thee. We have sought for them admission to thy Church by Holy Baptism. We have taught them thy saving truth; and now that they have reached years of discretion, we come with them, to witness their willing renewal of the sacred vows that bind them to thy Covenant. Lord, we beseech thee, help them at this solemn hour. Work in them both to will and to do of thy good pleasure. Make them sincere in repentance, strong in faith, steadfast in hope, and fervent in charity. Receive them into the communion of thy Son Jesus Christ our Lord; and enable them to persevere unto the end, by the grace of thy Holy Spirit. Amen.

A CONFIRMATION PRAYER (2)

O Lord our God, who hast chosen to thyself a Church on earth, and who hast promised to preserve it unto the end of the world,

and finally raise it unto thy glory: Look down in thy goodness upon these baptized persons now before thee, who have been solemnly admitted to the full communion and fellowship of thy Church. Thou hadst already called them by the promises of thy Covenant, which are made unto us and unto our children; and granted them the seal of this privilege of Christian birth in the ordinance of Baptism. But since the weakness of their infancy prevented the personal and voluntary dedication of themselves they come now to confirm the vows of obedience that were taken for them, to consecrate themselves entirely to thy service, and to beseech thee that thou wilt graciously regard them as thy children. They have been taught, O God, to know thee, their Father, Saviour, and Sanctifier. They are persuaded that there is salvation in none other, and they desire to have part in the benefits of the sacrifice of Christ, and his efficacious intercession. Accept, O Lord, these purposes of their hearts, and receive them into the communion of thy Son. May they love thy truth, and ever seek to know it more thoroughly and to profess it more consistently, unto the end of their lives. May they withstand all evil, renounce the world, its vanities and delusions, and live as the heirs and citizens of heaven. May the Sacrament of which they shall partake be accompanied with a fresh outpouring of thy grace upon them. Take possession of their hearts by thy Holy Spirit; and at last receive them with us into thy heavenly habitations, through our Great Redeemer and Advocate, Jesus Christ thy Son. Amen.

A CONFIRMATION PRAYER (3)

Almighty God, who hast formed a Church in the world, and hast promised to perpetuate and protect it to the end of time, we thank thee for thy great mercy to these thy children, and to thy Church, to which thou hast given the joy of receiving them into full communion. We thank thee that from infancy, by holy baptism, they have been incorporated into the Body of Christ. We thank thee for their Christian education, for the exhortation of parents and teachers, and that thou hast spared them, and given them power this day to own and accept for themselves the covenant of salvation made with them before, in the sacrament of Baptism.

Forgive, O Lord, all the sins which they, in the foolishness of youth, have committed against thee; and graciously accept them now dedicating themselves to thee their Lord and God. Strengthen

them, we beseech thee, through the Holy Spirit the Comforter, and daily increase in them the manifold gifts of thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. As they have vowed to be thy servants, help them, Lord, to fulfill their vow, and to remain faithful to thee. May they bring forth abundantly the fruits of the Spirit, so that thy Church and people may be comforted and strengthened through them. Defend them from all heresy and schism, from apostasy and unbelief. When they approach thy holy table, to partake of the most precious body and blood of Christ, may they receive a rich measure of thy grace. And grant, O most merciful Father, that they may continue steadfast unto the end, and that their portion may be with thy saints at the second and glorious appearing of our Lord and Saviour Jesus Christ, to whom with thee, the Father, and the Holy Ghost, be glory for ever. Amen.

A CONFIRMATION PRAYER (4)

Almighty God, our heavenly Father, we give thee hearty thanks and praise that thou hast not withheld thy loving kindness from these thy servants, but hast given them shelter within the covenant of thy peace, and makest them to sit down at thy Table. We entreat thee of thy great mercy to perfect in them the good work thou hast begun; that they, being defended by thy fatherly hand, and strengthened with power through thy Spirit in the inward man, may be enabled to keep this covenant without spot, unrebukable, until the day of the appearing of our Lord Jesus Christ. Amen.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

FORMS OF INVITATION TO THE COMMUNION

YE THAT DO TRULY (1)

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with reverence, faith and thanksgiving, and take the Supper of the Lord to your comfort.

TO A ROYAL FEAST (2)

Dearly Beloved, we meet upon this sacramental occasion to obey the solemn command of our Lord Jesus Christ, on the night in which he was betrayed, "Do this in remembrance of me," and to receive those blessings which he has promised in his word. To-day Calvary looms up before us, as the scene of an event which wrought salvation for the lost sons and daughters of Adam. It is a privilege we may well delight in, for it is a distinction which the angels do not enjoy.

You are coming to a royal feast. Come with clean hands and pure hearts, clothed in the spotless robe of Christ's righteousness. Purge out the old leaven of malice and wickedness, and with hearts sprinkled from an evil conscience receive your spiritual nourishment. May the Holy Ghost sanctify our hearts to-day, and enable us to consecrate ourselves anew to Christ, "who gave himself for our redemption."

EAT AND DRINK (3)

Dearly beloved, As we are now about to celebrate the Holy Communion of the body and blood of Christ, let us consider how St. Paul exhorteth all persons to examine themselves before they eat of that bread, and drink of that cup. For as the benefit is great, if with a truly penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ and Christ in us; we are one with Christ

and Christ with us), so is the danger great if we receive the same unworthily.

Examine your own consciences, therefore, to know whether you truly repent of your sins, and whether, trusting in God's mercy, and seeking your whole salvation in Jesus Christ, you are resolved to follow holiness, and to live in peace and charity with all men.

If you have this testimony in your hearts before God, be assured that your sins are forgiven through the perfect merit of Jesus Christ our Lord; and I bid you, in his name, to his holy table.

And although you feel that you have not perfect faith, and do not serve God as you ought; yet if, by God's grace, you are heartily sorry for your sins and infirmities, and earnestly desire to withstand all unbelief, and to keep all his commandments, be assured that your remaining imperfections do not prevent you from being received of God in mercy, and so made worthy partakers of this heavenly food.

For we come not to this supper as righteous in ourselves, but we come to seek our life in Christ, acknowledging that we lie in the midst of death. Let us, then, look upon this sacrament as a remedy for those who are sick, and consider that the worthiness our Lord requireth of us is that we be truly sorry for our sins, and find our joy and salvation in him. United with him who is holy, even our Lord Jesus Christ, we are accepted of the Father, and invited to partake of these holy things which are for holy persons.

AS WE DRAW NEAR (4)

Dearly beloved, as we draw near to the Lord's Supper to celebrate the Holy Communion of the Body and Blood of Christ, we are gratefully to remember that our Lord instituted this Sacrament to be observed in his Church unto the end of the world: for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their union with him and with each other as members of his mystical body.

Let us consider earnestly our great need of having our comfort and strength so renewed in this our earthly pilgrimage and warfare; and especially how necessary it is that we come unto the Lord's Table with knowledge, faith, repentance, love, and with hearts hungering and thirsting after Christ. Not unto those who live willingly in transgression and offenses, holding fellowship with hatred, malice,

or impurity; nor unto those who cherish pride and self-righteousness in their hearts, trusting secretly in their own works and merits, are these benefits of Christ offered. But all that are truly sorry for their sins and would be delivered from the burden of them, all that humbly put their trust in Christ, and desire his grace that they may lead a holy life, are invited and encouraged in his Name to come to this Sacrament. Let us therefore so come that we may find refreshing and rest unto our souls.

A PASTOR'S INVITATION (5)

This is never a Methodist church on Communion morning; it is a Christian church only. We forget all but the family designation. Everybody that names the name of the Lord Jesus, to whatever denomination he may belong, has as much right here as those who have been members of this church for fifty years. We have no warrant for the exclusion of any; we want you to come, whatsoever name you bear. We do not care anything about your name; the question is for you to examine yourself, and so eat this bread and drink this cup. As the result of that examination, can you so take these material emblems as to receive the grace you need? Take Christ in his divine atonement for sin. Take him by faith. Come with praises on your lips. Look up into his face and realize that all is peace between God and your heart, and know this morning that he is your Lord and Master. Oh, let us go into the spirit of communion with God and communion with his people!

To keep the Feast, Lord, we have met,
And to remember thee.
Help each poor trembler to repeat,
"For me! He died for me!"

LETTER OF INVITATION (6)

Your Pastor and Officers send you this reminder with reference to the approaching Communion with their affectionate greetings. We pray for you that you may come to the Feast with joy and gladness, and that it may be to every one of you a time of uplifting, refreshment, strengthening and confirmation of your faith and hope in Christ. Make every effort to be present. If it is impossible, do not fail to devote the hour, wherever you may be, to thoughts of your

Saviour and of your Church. Let us be closely united that day in the love of our Master and of one another.

INVITATION (7)

In that solemn night, when Jesus was betrayed, when he knew that he must be separated from his loving disciples and suffer that awful death on the cross he instituted this holy sacrament, saying, "Do this in remembrance of me." Jesus speaks these loving words also to us now! If he did not care for us, and did not love us, it would make no difference to him whether we remembered him or not.

When we separate from a dear friend, we usually say, "Now, brother, or sister, don't forget me, remember me, remember me in your prayers." If we did not love our friends, we would not make such a request. So the loving heart of Jesus goes out to us in this holy Communion. It is the strongest proof of his love to us when he says, "Do this in remembrance of me." May our hearts also flow out in love to Jesus, who first loved us, even unto death, and gave himself for us.—P. A.

A POSITIVE COMMAND (8)

My dear Christian friends! As you now surround this Communion table you are obeying a positive command of the Saviour which is just as binding on every Christian as any other command in the Bible. The Lord says, "Do this in remembrance of me." "Drink ye all of this cup, which is the New Testament in my blood." No obedient subject of Divine Grace can willfully refuse to obey this solemn injunction of our Saviour without forfeiting the favor of God and a saving interest in the atonement which is symbolized in the Lord's Supper. May you therefore continue to obey this solemn command of Christ, as well as all other commands which are enjoined upon us in the word of God. And finally the Lord will say to you, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," and you will enter into the great marriage supper of the Lamb, where we shall see Jesus face to face and be like unto him.—P. A.

LET NO MAN DRAW BACK (9)

Let no man perversely draw back, when Jesus gently invites him by his Word. But, considering the dignity of his precious gift, let

us present ourselves to him with fervent zeal, that he may make us capable of receiving his proffered grace.

And now to this end lift up your minds and hearts on high, where Christ abideth in the glory of his Father, whence we expect his coming at our redemption. Dwell not on these earthly and corruptible elements, which we see present to our eyes, and feel with our hands, to seek him in them, as though he were enclosed in the bread or in the wine. Be satisfied to have this bread and this wine for witnesses and signs; seeking spiritually the truth where God's Word hath promised that we shall find it. For then only shall our souls be disposed to receive food and life from his substance, when they shall be thus raised above all worldly things, even unto heaven, and enter into the kingdom of God where he dwells.

YOU ARE INVITED HITHER (10)

You are invited hither, dear brethren, to be guests at this holy Table by the Lord's command, to receive the greatest mercy and to perform the greatest duty. On Christ's part all things are made ready. The feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord, a feast of the body and blood of Christ, free to you, but dear to him. See here Christ dying in this holy representation! Behold the sacrificed Lamb of God, that taketh away the sin of the world. It is his will to be thus frequently crucified before our eyes. Oh, how should we be covered with shame and loathe ourselves for our sins. And how should we all be filled with joy who have such mysteries of mercy opened and so great salvation freely offered to us. Oh, then, hate sin. Oh, love this Saviour. See that you come not hither without a desire to be more holy, nor with a purpose to go on in willful sin. But if you heartily repent and consent to the covenant, come and welcome. We have commission from Christ to tell you that you are welcome. Let no trembling, contrite soul draw back that is willing to be Christ's upon his covenant terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent. Question not then his willingness, if you are willing. Come near, observe, believe, and wonder at the riches of his love and grace, for he hath himself invited you to see and taste, that you might wonder. You are sin-

ners, but he inviteth you to receive a renewed, sealed pardon of your sins, and promises to give you more of his Spirit to overcome them. See here his broken body and his blood, the testimonies of his willingness. Thus hath he sealed the covenant, which pardoneth all your sins, and secureth to you your reconciliation with God and your adoption and your right to everlasting blessedness. Deny not your consent, but heartily give up yourselves to Christ, and then doubt not that your sins shall be made as white as wool or snow. Revive now your love to one another, and forgive those that have wronged you, and delight in the communion of saints, and then you shall be admitted into the Church triumphant, where, with perfect saints, you shall perfectly rejoice and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be content to take up your cross and follow him. And then you shall reign with a glorified Christ in the blessed vision and fruition of that God to whom by Christ you are now reconciled. Let faith and love be working upon these things whilst you are at this holy Table.

WHO MAY COME? (11)

On the night before his crucifixion Christ instituted the Lord's Supper. He knew he was to die on the cross and after a few days go back to heaven; and so he made this supper or ceremony for the purpose of helping his people to keep him in mind after he was gone. He said: "This do in remembrance of me." It was as if one of our friends were dying, and were to take a ring off her finger, or cut a lock of hair, and say, "Now, as often as you look at this you will think of me." Then every time you saw it your love for that friend would be freshened, and you would think of all she had said and done. So when we take the Lord's Supper we think of Christ, our love for him is freshened, we remember all he has done for us, especially that he died to save us, died on the cross.

Any one who is trusting Christ for salvation and is trying to serve him, has a right to come to the Lord's Supper. We do not come because we are good, but because we love him and want to become better. People do not say that they are good when they unite with the church and come to the Lord's Supper; they say that they are not good and need to have Christ save them and help them to be better.

If we are trusting Christ, and are trying to serve him, if we

pray to him for his help, and are sorry when we do wrong, and if love to him makes us try to please him, then we have a perfect right to unite with the church and come to the Lord's Supper, even if we are not succeeding in being as good Christians as we should like to be. No one is good; but Christ helps us if we keep praying and trying.

NOTE: Some of these forms are ancient in expression, but each may prove very helpful in the way of thought and suggestion. In non-liturgical churches many ministers seek their own words in which to express timely and differing forms of invitation to the Lord's Table. Others adopt some liturgical expression which they use at each recurring Communion Service.

ADDRESSES TO YOUNG COMMUNICANTS BEFORE AND AFTER THE SACRAMENT

NATURE OF THE SACRAMENT OF THE LORD'S SUPPER

The Lord's Supper was instituted by our blessed Saviour on the night before he was betrayed, and you will do well to read with care the record of the institution. It is a sacrament, that is, a holy ordinance, which signifies, seals, and exhibits to such as are within the covenant of grace the benefits of his mediation. There is an outward sign, and there is also a spiritual grace signified. The outward sign is bread and wine, given and received, according to Christ's appointment. The inward grace is the communication by the Holy Spirit of such faith, comfort, and spiritual nourishment as agree with the reception of Christ as slain for our sins. This visible and palpable action shows forth his death, and believers engage in this as obeying his dying injunction, "This do in remembrance of me."—J. W. A.

BENEFITS FROM THE LORD'S SUPPER

You are called to this memorial by love to Christ, and a consequent desire to obey his affecting command. If you find grace to partake in a right spirit you will derive special benefits. You will in the exercise of faith upon the Redeemer, here strikingly represented, feed upon his body and blood, not in any gross sense, but as receiving and applying to yourself Christ crucified and all the benefits of his death. This sacrament thus becomes one of the means of salvation, not from any power in itself, but by the operation of the Holy Ghost and the blessing of Christ.—J. W. A.

WHY COME TO COMMUNION?

You will properly ask yourself why you propose to come to the Lord's Table. If rightly disposed your answer to be sufficient must be something like this: Because I believe in the Lord Jesus, because

I love him, and because I wish to remember him as my dying Redeemer. Not because I am good, but in the deep persuasion that I am a sinner. As a sinner, relying on his righteousness, receiving his promise, and hoping for his Spirit, I desire to sit at the foot of his cross. As ignorant and wavering, I crave new faith in this holy ordinance. As his child and servant, I long to come out from the world and make the most public avowal of my attachment and subjection to him. And as a Christian, I would hasten to own my fellowship and unity with that body of which this bread and wine are the communion.—J. W. A.

TIMIDITY ABOUT COMMUNING

An extraordinary dread of approaching the Lord's Table exists in many minds. This is partly caused by a misunderstanding of certain words of the apostle Paul and must be removed by considering their true import. The expressions are found in his account of the institution. "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." "For he that eateth and drinketh unworthily, eateth and drinketh damnation (the word means judgment) to himself, not discerning the Lord's body." Everything depends upon our discovering of whom this guilt and this judgment are declared. For this purpose we must examine the history and context of the passage. Paul was writing to the Corinthians. They had fallen into gross and heathenish abuses of the Lord's Supper such as to annul its real character. They turned it into a common banquet, where each ate his own separate provision, and where they drank to intoxication. It was this which was eating and drinking unworthily, and this which brought on them guilt and condemnation. But these censures do not apply to fearful souls in our day who come reverently to the ordinance, even if it should be the case that they come without full preparation.—J. W. A.

ENCOURAGEMENT TO COMMUNE

Great blessings are derived from being a conscientious communicant. At this sacrament you will find confirmation of faith and all graces. You will be honored and comforted by the fellowship of Christ's people. You will be inclosed and protected and watched over

in the fold. You will in a higher degree enjoy the acquaintance, sympathy, converse, and prayers of true Christians. You will have facility, stimulus, aid, and example in holy living; and you will hold forth the word of life to the unconverted world in a manner which would not otherwise be possible. To all of which may be added the indescribable solace of a consciousness that you are obeying him who died for you.—J. W. A.

THE FIRST COMMUNION

The first occasion of drawing near to the Lord's Table is likely to be memorable for life. And yet it is not always marked with eminent spiritual peace or joyfulness. Indeed it is common to hear sad lamentations, and sometimes expressions bordering on utter despondency, after the solemn rite is over. This result is caused partly by incorrect or exaggerated expectations of immediate comfort, and partly by the very trepidation of a mind placed in novel and trying circumstances. It is useful therefore to be instructed that acceptable participation in this sacrament is not always evidenced by high or rapturous emotions. To avoid the other evil you should seek for calmness of mind as a most important condition of profit. If self-examination has been faithful you may freely give yourself up on the morning of the Lord's day to serene and tranquil waiting. In plain terms, do not try to think of too many things. Reflect that you are not to communicate, but to receive. Place your soul in an expectant posture. It is impossible to wait for influences of the Holy Spirit without a certain degree of composure, self-collection, and holy stillness. Seat yourself, so to speak, at the foot of the cross.—J. W. A.

FEELINGS SUITED TO THE COMMUNION

The operations of the mind are rapid; many thoughts and feelings may be compressed into a single instant. During the most interesting service therefore there will be many ideas in addition to those suggested by the minister. There is therefore a discretion to be observed in cherishing, suppressing or directing such thoughts; for upon these will depend the temper of the soul. By a due exercise of the faculty of attention we may hold certain objects before the mind, and thus indirectly promote certain feelings. The emotions

which are proper during a sacramental service are such as these: Lowliness in the presence of the God of infinite majesty, whom you have forgotten and who yet invited you to his table. Sorrow for sin and sympathetic tenderness in consideration of the sufferings of Jesus in your stead. Faith in Christ as the Lamb of God once laid upon the altar, and now significantly offered to you in the sacrament. Filial confidence in him as freely pardoning all your sins. Melting love to the Redeemer as the chiefest among ten thousand and altogether lovely. Absolute dedication to him in thankful offering of yourself to be his for evermore. Sincere affection to God's people, who now surround you in fellowship. Any one of these feelings is right, and not to be driven away or repressed. And if during the solemnity you find your thoughts and feelings borne away into new tracts, altogether different from anything which you had been prescribing to yourself, yet in general agreeing with the intent of the ordinance, be not afraid to yield to such suggestions, which may proceed from the Spirit of all good.—J. W. A.

ACT OF PARTAKING AT THE LORD'S SUPPER

The act of partaking is passing and brief. The thoughts of those few instants must of course be short. The proper exercise must be such as may be compendious. It is plain therefore that your views at this juncture must be extremely simple. You will not greatly err if you fix your regards on "Jesus Christ and him crucified." Such childlike thoughts as these will properly arise:

"Lord Jesus, I remember thee!"

"Jesus, Saviour, I here remember thy body broken for my sins."

"Lamb of God, who takest away the sin of the world, have mercy upon me."

"O Lord Jesus Christ, I take this cup in memory of thee."

"Lord, I believe, help thou mine unbelief!"

"Blessed Jesus, who hast died for me, I here give myself away to thee."

"God be merciful to me a sinner!"

"Let this cup of blessing be blessed unto me for the sake of my dying Lord, whom I thus remember!"

Any one of these ejaculations would be appropriate and edifying, and the sacred calm of the soul should not be interrupted by ingenious attempts to vary or multiply the thoughts. Indeed the soul

that silently waits on God must relinquish a portion of its activity at such a time, leaving something to the suggestions of the Holy Spirit. —J. W. A.

AFTER THE COMMUNION

Through the tender mercies of our God the cases are numerous in which the young communicant retires from the Table of the Lord strengthened and encouraged. The cardinal truth of Christianity has been set before his thoughts and become incorporated with his faith. He has seen Jesus. His views of the infinite freedom of salvation have been made more clear. The evidences of his acceptance with God have become brighter. He is more disposed than ever before to yield himself as a sacrifice, soul, body, and spirit, which is his reasonable service. Where any part of this is true you have new cause for gratitude. It is "the Lord thy God which teacheth thee to profit." Now is the time to bless him for this grace and to beg the continuance of it. Now is the time to set a watch against relapses and to carry into effect the vows which you have made at the Lord's Table. Henceforth, you will look for the recurrence of this sacrament with a lively expectation, founded on experience.—J. W. A.

RETURNING FROM THE LORD'S SUPPER

The Lord's Supper has often been represented as "a mount of ordinances." Such it often seems to the young communicant, who is disposed to say, with one of old, "Master, it is good for us to be here." But elevations like this are not forever, and the descent from them is beset with temptation. It is a time of danger. Never will you need more circumspection. You are about to return to the very scenes of your former disobedience. How hard a task to be a new character amidst the old circumstances! Former allurements await you; former habits prepare their nets for you; former companions watch for your halting. The color of your whole future course depends very much upon the manner in which you sustain your new obligations. Cast yourself therefore at the feet of infinite Wisdom and Grace that you may be enabled to "adorn the doctrine of God our Saviour in all things."—J. W. A.

TO THE YOUNG CHRISTIAN AFTER COMMUNION

Consider profoundly, I beseech you, your position as one among the large number of young disciples. Older members of Christ's Church are every day leaving the field. Their places are to be taken by yourselves. The vast responsibilities, enterprises and toils of the coming day are to fall upon you. Others will soon look up to you as you now look up to your elders. The revolutions of time, though noiseless, are swift, and your working season is but a span. The Christianity of the next generation will take its degree and tone from the piety of those who are now girding on the armor. Whatsoever, then, you think of as desirable to be attained thereafter strive for now, with all the concentrated powers of your soul. Ask yourself what measure of grace will fit you to be an example to others.—J. W. A.

TO THE YOUNG CHRISTIAN AT COMMUNION

All your duties as a professing Christian may be ranged under three classes: those which concern yourself, those which concern the Church, and those which concern the world at large. Of these the first are the most important and indispensable, and they are the source of all the rest.

You are at present weak and inexperienced, and your power of resistance to the evil influences of the world is yet untried. Your spiritual enemies are numerous and mighty. Many have fallen in the very path which you are now attempting. How great should be your solicitude to run the race that is set before you! To do this you must possess an inward living principle, the Author of which is the Holy Ghost. The all-important work therefore is within your own heart, the life of God in the soul. To this your first and constant attention must be directed, and you have already begun wrong if you put anything external in the place of this.—J. W. A.

TO YOUNG CHRISTIANS AFTER COMMUNION

Communication with God, who is the source of all strength, is kept up by the means of grace. These are channels of influence from heaven to the soul. Your proficiency will be in proportion to the faithful use of the exercises of private piety. Become cold and

negligent in these and your halting course can be easily predicted. You cannot live the life of God without communion with God in these acts. As faith is the spring of other graces so truth, of which faith is the recipient, must be constantly poured in as the nourishment of the soul. The depository of all saving truth is the Holy Scriptures. Go to this blessed volume daily, devoutly, and with delight. Be jealous of every book which lessens your taste for the Bible. Write it upon your heart as a sacred resolution that all your life long you will maintain a loving familiarity with the oracles of God. And let your cry be, "Open thou my eyes that I may behold wondrous things out of thy law!"—J. W. A.

WORDS TO NEW COMMUNICANTS

You have now professed a good profession. You have acknowledged the Lord Jesus as your Saviour. You have publicly declared that you take to yourself the promises of the word of God, and that in view of the obedience and death of Christ, you hope for the forgiveness of sins and acceptance with God. You have acknowledged the Lord Jesus too as your Lord and your God. You profess therefore not only your faith in his promises, but also your purpose of obedience to his commands. This is your "good profession," before many witnesses.

You have commenced a conflict; you must never lay aside your armor. You have begun a race; you must not even look behind you but press forward. To aid you in your Christian course, let me now urge upon you, with all the earnestness of affectionate solicitude, a few plain directions for your every-day life. They are all embraced in this one suggestion:—Make the Lord Jesus Christ the central object of your life.

I. Let Christ be the center of your thoughts. You cannot think of him too much. You remember how the ancient prophets kindled and glowed when they spoke of a coming Saviour. You remember how continually the thought of Christ seemed to be present to the mind of Paul. In the prophecies, the gospels, and the epistles of the Bible, God has left us a record of his well-beloved Son. Go to the Bible then to learn what you should think of Christ. It will teach you who and what he is:—The Son of God—the son of man—the sacrifice for sins—the author and finisher of our faith. It will teach you what he has done:—that he became man—became poor—

was made under the law—suffered, died, and rose again for our salvation. It will also teach you what he promised to do for you now and hereafter. Let Christ therefore, as revealed in the gospel, be the center of your thoughts. Think of what he is—of what he has done—of what he has promised.

II. Let Christ be the center of your feelings. These should all revolve about him. Many are very active in Christ's service outwardly, who do not take time to feel toward Christ. But right thoughts of Christ are useless unless our knowledge tends to deepen our devotion. If you know Christ to be merciful and mighty, that should lead you to trust him. If you know him to be excellent and compassionate, it is that you may admire and love. If you know him to be lovely and glorious, that should lead you to praise and adore him. If he has redeemed you, you cannot praise him enough. Cultivate therefore Christian feeling. The Lord Jesus desires this—the confidence, the admiration, the praise, the affection of his followers. Empty the treasures of your heart before the Son of God.

III. Let Christ be the center of your actions. Determine the course of every day by the question, What will Christ have me to do? Abhor that which he forbids, and for his sake cleave to that which he approves. The Bible is your only guide as to his will. It teaches you to aim at a beautiful and symmetrical character.

The Lord Jesus wishes you to be very humble. He wishes you to walk with him as a little child, to be guided and supported by him. Though redeemed, remember that you are a redeemed sinner. Walk humbly with your God.

Again, the Lord Jesus wishes you to be useful. He wishes you to act toward others as he has acted toward you. Follow that simple principle and see how far it will lead you. It will make you self-denying for the good of others, for Christ was self-denying for your good. It will make you forbearing and forgiving, for he was that to you. It will lead you to gentleness and meekness—to patience and fortitude—to all things lovely and of good report.

Yet once again, the Lord Jesus wishes you to be happy and cheerful. Do not forget that. He commands you to rejoice in him. Your wayward heart will often give you occasions of sorrow before him, yet he is always the same, and therefore you should rejoice evermore in him. You owe this to Christ not to follow him with a downcast head and a heavy heart, as though you were the slave of a hard master. He is your friend and brother, as well as your God and King. You owe it to the world to show that faith in the Lord

Jesus can keep the soul in perfect peace. You owe it to yourself to rejoice in the Lord always, for the joy of the Lord is your strength. Seek daily therefore to honor Christ by a life of humility, usefulness and cheerfulness. Set the Lord Jesus always before you. Think of him, trust him, love him, praise him, obey him. While you live, live unto the Lord—when you die, you will then die unto the Lord, and whether living or dying you will be the Lord's. "And now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

THE CHAMBER OF COMMUNION

(A Communion Address to Young People Just Uniting with the Church)

Life cannot be lived at its best in absolute solitude. Neither can it be at its best if we are always in company of others. Continual solitude makes us morose. Continual companionship makes us shallow. We need both society and solitude if we would be evenly developed. The requirements of religion take into consideration all the needs of our natures. In one command we are told to "forsake not the assembling of ourselves together." In another equally important command we are told to "enter into our closets and shut the door, and pray to our Father which seeth in secret."

Private prayer, the secret communing of the soul with God, is a duty too much neglected, and, in these hurrying times, a privilege much undervalued by Christians.

We cannot but feel the importance of this duty when we consider upon how many motives the call to private, personal prayer is found to rest.

We have, for example, Christ's command, "Enter into thy closet." That is enough. If we could see no other reason for the exercise it ought to be enough that Christ told us to engage in it.

We have, moreover, Christ's example. This gives much added enforcement to the duty. Christ not only told us to pray in secret, but he prayed in this way himself. How often we read of him going out into the mountain, or to the garden, or somewhere alone to pray. If Christ needed this intercourse and communion with

his Father to fit him for and support him in his work, how much more do we?

The duty grows also out of the personal relation existing between ourselves and God. God thinks of us not *en masse*. He does not think of us as churches or congregations or communities, but as individuals. Our relation to him is an individual relation. Each must believe for himself, repent for himself, pray for himself. Our sins are personal sins, and are to be confessed as such to God. Our blessings are personal blessings, and call for personal expressions of gratitude to God. All this implies personal, private, secret prayer and communings with God.

Moreover, secret prayer meets a deep necessity of our natures. God knows what is best for us. He who formed us knows our needs. You buy a fountain pen, a typewriter, or any machine. The first thing you look for is a "book of directions." You believe that the man who made the machine understands it best. Certainly, then, our Creator knows our needs; and he it is who commands secret prayer. There is no telling how vital is the relation secret prayer bears to our spiritual welfare.

Then, too, all past Christian experience shows how necessary and valuable it is. Men of prayer have been men of character. Men of prayer have been men who enjoyed high spiritual attainments. We each one have had enough experience with private prayer to be convinced of its great value, and to know how sadly it would affect our lives if we were to go without it.

A few suggestions as to the manner in which we should attend to this duty may be of value to some of us, especially to those who are young, or young in the Christian life.

Have a place. "Enter into thy closet." It is a good thing to have a place where we can resort for prayer.

Have a private place. "Thy closet." It is important for you to have a place of your own where you are secure and free from any possible intrusion. This privacy of prayer is suggested by the words "shut thy door." This is to shut you in and to shut God in, and to shut all others out. Let the swing of your closet door shut out all hurry and business cares and everything that can interfere with your undisturbed fellowship with God.

Have a time. It is wise to have a set time. Habit is a thing of great importance. It makes the duty easier and pleasanter. Besides, it is the only safe way; because if we do not form such habits we

are almost sure to give up the practice of the duty through neglect.

Have a posture. We think it wise, even in secret, to kneel in prayer. Reverence of attitude is conducive to reverence of thought.

Have words. We would advise the use of spoken words, even in private prayers. It will arouse and quicken thought. It will reveal to each soul his real self. There is a great deal of private prayer which is nothing more than reverie. Christians even sleep and dream they pray. It is better to keep alert by using spoken words.

Have wants. Bring real petitions. Ask for things to meet your needs. Do not be hypocritical. Do not tell God falsehoods. Do not say things you do not feel. Ask no blessings or gifts you do not want. Express gratitude for no blessings you do not feel thankful for. In all your words of adoration and confidence and love and petition be absolutely sincere and true. Your converse with God should be as free as friend with friend. Let the duty never be hurried over, or only done as a task. On the other hand, it need not, of necessity, be long. Claim the promises of God; ask in the name of Christ; be faithful, sincere, devout, and God will make his favor manifest in an untold number of ways. He will reward you openly. Are you neglecting this duty? Duty it is, yet it is a great privilege. Resolve to value it more. Do not forget that it brings blessings. "My father which seeth in secret shall reward thee openly." "More things are wrought by prayer than this world dreams of."

Dear young friends, I trust this, your first Communion, will bring you rich blessing. I can think of nothing more vital than to bring to your attention this duty of private, personal prayer. Study God's Word to hear him speak to you. You will grow in grace as you thus grow in the knowledge of God and of Christ, your Saviour. You will also grow more like him. In rendering service you will also strengthen your Christian faith and character. In regularly coming to the Communion Table you will culture your souls, get peace and joy and consecration, as also strength for resisting evil and for accomplishing duty.—H.

SCRIPTURE SENTENCES FOR USE AT TAKING OF THE OFFERING

(In many churches the collection for the poor and to defray the expense of the elements is taken just before or after the Communion. The following are Scripture sentences that may be used, one only at handing out the plates, or all, or a selection of the same, being read or recited by the minister during the time the collection plates are being passed.)

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, that for your sakes he became poor, that ye through his poverty might be rich."

"To do good and to communicate forget not: for with such sacrifices God is well pleased."

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"Remember the words of the Lord Jesus, how he said, Ye have the poor with you always, and whensoever ye will ye may do them good."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his Name, in that ye have ministered to the saints, and do minister."

"Thanks be to God for his unspeakable gift."

PRAYERS OF PERSONAL PREPARATION
(BEFORE COMMUNION)

DEFEND AND PITY

Almighty and most merciful Father, who seest all our miseries, and knowest all our necessities, look down upon me and pity me. Defend me from the violent incursion of evil thoughts, and enable me to form and keep such resolutions as may conduce to the discharge of the duties which thy providence shall appoint me; and so help me by thy Holy Spirit, that my heart may surely there be fixed where true joys are to be found, and that I may serve thee with pure affection and a quiet mind. Have mercy upon me, O God, have mercy upon me! Years and infirmities oppress me; terrors and anxiety beset me. Have mercy upon me, my Creator and my Judge! In all dangers protect me; in all perplexities relieve and free me; and so help me by thy Holy Spirit, that I may now so commemorate the death of thy Son, our Saviour Jesus Christ, as that, when this short and painful life shall have an end, I may for his sake be received to everlasting happiness. Amen.

SEARCHER OF HEARTS

O God, the Searcher of hearts, prepare me to receive the sacrament of Christ's body and blood with true piety and devotion. Pour thy grace into my soul that I may go worthily to the sacred feast. Help me to come with a penitent heart, in love and charity with my neighbors, with full purpose to lead a better life, keeping thy commandments and walking in thy holy ways. May I draw near with faith, may I take this holy sacrament to my comfort and be thereby refreshed in spirit, so that I may rejoice in thee with all my heart. Grant that in all the future course of my life I may show myself such an ingrafted member of the body of thy Son that I may never be drawn to do anything that may dishonor his name. Grant all this for his mercy's sake. Amen.

SHOW ME HOW REAL

O thou who hast endured the sorrow of a rejected love, make me enter with Jesus into the fear and the challenge of that last supper in the secret room. As I eat the bread and drink the wine I would remember him. Show me how real is the service to which thou callest me. I have lost the glow of past decisions. Help me in this hour to begin again. Rid me of selfish desires. Deliver me from the fear of taking the uncertain step of right. Cleanse me from the love of evil things. Help me to be a friend to all my fellow Christians, and in their friendship teach me how to be a brother to all men.

O Father, I would believe in the coming of thy Kingdom. Give me the courage to labor for its appearing. Amen.

HELP ME TO REMEMBER

O God, my Father, help me now to remember Jesus Christ, and to meditate on the holy lessons of his life and death. Bid all fear and doubt depart, and assure me of thy forgiving mercy. Let my heart be replenished with a larger measure of thy grace. May thy Son lead me nearer to thee, and nearer to all thy children. I commit myself to him, to be taught and to obey. Hear my prayers for all who need his help, and for all who are striving to follow him. Amen.

TURN NOT AWAY

O Thou once suffering, but now exalted Redeemer, turn not away from one who greatly needs thy mercy. Look upon a sinner whom thou hast redeemed with thy own most precious blood. I come to thee because thou hast bidden me to come, and my soul needs thy help. When I think of my sins, so great and grievous, I do indeed tremble; but when I behold thy mercies, so great and plentiful, I am encouraged. Remember, O Lord, how many sorrows thou didst endure on my account. Oh, then look upon me in thy compassion, and pity and pardon all my unfaithfulness. Jesus, my hope is in thee.

BY THIS HOLY MEDITATION

(AFTER COMMUNION)

Grant, O God, that by this holy meditation and communion I may be strengthened for daily service. Suffer me not to break my vows, but help me to live as I pray. May I strive more than ever I have done to live closer to conscience, and to the sweet and holy light of the Redeemer's life. Bind me to thyself in faithful obedience, and bind me to all my fellow-creatures in the dispositions, charities and sympathies of my Lord and Saviour. Amen.

SOME SUGGESTED COMMUNION HYMNS

The following is a somewhat extended list of Communion hymns, suggested by their first lines and authors or translators. Those most generally in use in the present day will here be found, as also many that had more popular approval in the past.

A parting hymn we sing around thy table, Lord.—A. R. Wolfe.
According to thy gracious word.—J. Montgomery.
Alas! and did my Saviour bleed.—Isaac Watts.
As pants the hart for cooling streams.—Anonymous.
At the Lamb's high feast we sing.—R. Campbell, Tr.
At thy command, our dearest Lord.—Isaac Watts.
Away from earth my spirit turns.—R. Palmer.
Beneath the cross of Jesus.—Elizabeth C. Clephane.
Blest feast of love divine!—Sir Edward Denny.
Bread of heaven! on thee we feed.—Josiah Conder.
Bread of the world in mercy broken.—R. Heber.
Break thou the bread of life.—Mary A. Lathbury.
By Christ redeemed, in Christ restored.—George Rawson.
Dear Lord, amid the throng that pressed.—Sir Edward Denny.
Draw near, O Holy Dove, draw near.—Aaron R. Wolfe.
Draw nigh and take the body of your Lord.—John M. Neale, Tr.
Father, Son and Holy Ghost.—C. Wesley.
From the table now retiring.—John Rowe.
Here the King hath spread his table.—A. R. Thompson, Tr.
Here, O my Lord, I see thee face to face.—H. Bonar.
How sweet and awful is the place.—Isaac Watts.
I feed by faith on Christ, my bread.—J. Montgomery.
I hear the words of love.—H. Bonar.
I lay my sins on Jesus.—H. Bonar.
If human kindness meets return.—G. T. Noel.
In the cross of Christ I glory.—J. Bowring.
I've found a Friend, O such a Friend.—James G. Small.
Jesus, at whose supreme command.—C. Wesley.
Jesus, I love thy charming name.—P. Doddridge.
Jesus, in thy dying woes.—William Pollock.

Jesus invites his saints.—Isaac Watts.
Jesus is gone above the skies.—Isaac Watts.
Jesus, Master, hear me now.—Anonymous, 1842.
Jesus spreads his banner o'er us.—R. Park.
Jesus, thou art the sinner's Friend.—Richard Burnham.
Jesus, thou everlasting King.—Isaac Watts.
Jesus, thou joy of loving hearts.—Bernard of Clairvaux.
Jesus, to thy table led.—Robert H. Baynes.
Jesus, we thus obey.—C. Wesley.
Lord, I am thine, entirely thine.—Samuel Davies.
More love to thee, O Christ.—E. P. Prentice.
My God, and is Thy table spread.—P. Doddridge.
My gracious Lord, I own thy right.—P. Doddridge.
Nearer, my God, to Thee.—Sarah F. Adams.
No gospel like this feast.—E. Charles.
Not worthy, Lord, to gather up the crumbs.—E. H. Bickerseth.
O bread, to pilgrims given.—R. Palmer, Tr.
O Christ, he is the fountain.—Anne R. Cousin.
O Christ, withdrawn in depths divine.—W. J. Dawson.
O for a closer walk with God.—W. Cowper.
O Jesus bruised and wounded more.—C. F. Alexander.
O King of mercy, from thy throne on high.—T. R. Birks.
O Lamb of God, still keep me.—J. S. Deck.
O Love, that wilt not let me go.—George Matheson.
O sacred head now wounded.—Bernard of Clairvaux.
O Saviour, who didst come.—Edward Osler.
O thou, my soul, forget no more.—Joshua Marshman, Tr.
Oh, blest memorial of our dying Lord.—James R. Woodford, Tr.
Oh, the sweet wonders of that cross.—Isaac Watts.
Oh, sweetly breathe the lyres above.—R. Palmer.
Oh, what, if we are Christ's.—H. W. Baker.
Peace, perfect peace.—E. H. Bickerseth.
Prepare us, Lord, to view thy cross.—Thomas Cotterill.
Rock of Ages, cleft for me.—Augustus M. Toplady.
Saviour, who thy flock art feeding.—W. S. Muhlenburg.
Shepherd of souls, refresh and bless.—J. Montgomery.
Sit down beneath his shadow.—F. R. Havergal.
Sweet feast of love divine.—Edward Denny.
Sweet the moments, rich in blessing.—W. Sherley.
Take my heart, O Father, take it.—Anonymous, 1849.
There is a fountain filled with blood.—W. Cowper.

There is a green hill far away.—C. F. Alexander.
Thine forever, God of love.—Mary F. Maude.
This is my body, which is given for you.—C. L. Ford.
Thou art coming, at thy table.—F. R. Havergal.
"Till he come"—O let the words.—E. H. Bickerseth.
To Jesus, our exalted Lord.—Anna Steele.
Together with these symbols, Lord.—John Cennick.
Too soon we rise, the symbols disappear.—H. Bonar.
True bread of life, in pitying mercy given.—H. Bonar.
'Twas on that dark and doleful night.—Isaac Watts.
When I survey the wondrous cross.—Isaac Watts.
While in sweet communion feeding.—Sir Edward Denny.

Part VI: CYCLOPEDIA OF CHOICE COMMUNION ILLUSTRATIONS

CYCLOPEDIA OF CHOICE COMMUNION ILLUSTRATIONS

1. Freshening Up Our Love. There is a legend about Zaccheus, that when he was old, he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin his day's work. His wife wondered where he went in his walks, but he never told her.

One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself to see what he would do, she noticed that he took a pitcher, and carrying water, poured it about the tree's roots, which were getting dry in the sultry clime. He pulled up some weeds here and there. He passed his hand fondly over the old trunk; then he looked up at the place among the branches where he had sat that day when he first saw the Lord Jesus. After that he turned away, and went back home.

His wife afterwards referred to the matter and asked him why he took such care of the old tree. His quiet answer was—"It was that tree which brought me to him whom my soul loveth." Every Communion season is such a reminder, opportunity for such a freshening up of love.

2. He Took the Cup. Some years ago there lived in a thatched cottage at the head of a Scottish glen a poor Highland widow. It was a poor home, but on a cupboard was an old cracked cup, covered with a glass globe, as though it were an object of considerable value. That old cup had a history. Years before, one autumn day, a carriage with a lady inside stopped at the door of the lonely cottage. The lady asked for a little water, and it was brought for her by the woman, in this little cup. To the old woman's astonishment she afterward learned that the lady who used the cup was Queen Victoria. The fact that her lips had touched the rim of the old cup consecrated it, and made it an object of great value to the old widow. Since Christ's lips have touched the cup it has become sacred to us.—Rev. William Hay, D.D.

3. Are Any Omitted? It was Communion Sunday in our church. My thoughts were of my own unworthiness and Christ's love to me, until the minister asked the usual question: "Has any one been omitted in the distribution of the bread?" And it seemed to me I could see millions and millions of men and women rising silently in China and Africa and India, and all the countries where they need the Lord and know him not, to testify that they had been omitted in the distribution of the bread and wine. And they can take it from no hands but ours, and we do not pass it on!

4. Looking Toward Reunion. The promise of paradise—heaven—is one of the strongest incentives known to man. Mrs. Bottome says, "When I was a girl, my mother used to say, 'Don't let your father find you away when he comes home; he likes to see you.' What a lovely thing it would be if we simply believed that our Father in heaven would miss us if we did not get home; for you know heaven is home."

We are absent from Christ's visible presence now, as also from our loved one gone before. But let us live to

meet them in the heavenly home. True for the after-life, it is true for our observance of the Holy Supper. "Don't let your Father find you away when he comes to this table. He likes to see you here."

5. Interval Between Communions. There are some professing Christians who may be said to have only a sacramental piety. For a few days before and after the communion they desist from gayeties, attend on devotions, and "disfigure their faces." This done, they return with new zest to their covetousness or their pleasures. Do you need to be warned against this abuse? Perhaps not, and yet you may be in danger of a more refined hypocrisy. You may cease to watch and relax in faithfulness. Be it your solemn purpose to serve your Master as well during the interval as at the Lord's Table. Thus when the approach of another communion is announced by the pastor it will not be to you, as it is to many, an unwelcome surprise.—J. W. A.

6. Telling Him So. Dr. Dale, when in Australia, speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, said that he often felt inclined to say to his own people, "If you love me, tell me so." This speech reached England sooner than the speaker, and some months later, at the congregational "Welcome Home," almost the first object that met his eyes was a large scroll, and these words, "We love you, and we tell you so." By observing the Lord's Supper we tell Christ that we love Him.—*Sunday School Chronicle.*

7. A Reënlistment. A beautiful gypsy girl was employed by a German artist to sit for one of his studies. She noticed in his studio an unfinished picture of the crucifixion, and asked who "that wicked man" was, and what his crime was to be punished so. The artist explained the picture, and in answer to her many questions, gave her a rather grudging account of the gospel story. He had no sympathy with Christian themes, and his cold manner roused her wonder. "Why," said she, "I should think you would love him if he died for you!"

In the sacrament of the Lord's Supper let us renew our love and devotion to Christ.

8. Preparation of Heart. When the great painter, Turner, was visited by two friends who had come to see his pictures, he kept them in a dark room for a short time before he told his servant to show them up stairs to his studio. He then apologized for the apparent discourtesy by telling them that they had to have their eyes emptied of the common glare before they could really see the color of his pictures.

Our hearts and minds must be emptied of the world before we can see God—hence the place to find him is not in the turmoil of the workaday life, but in solitude. It is well for us to prepare our hearts for the Communion service.—H.

9. Seeing Him Again. Among my most treasured possessions is a pair of gloves which I gave my mother on her last birthday. If I take one and breathe into it, immediately it assumes the form of her hand which was ever stretched forth to serve and soothe. I do not need such aids to recall my mother, but there is nothing which makes me thrill as if in her very presence like the glove stamped with the impress of her fingers. And so it is with this sacrament. The simple service is stamped with the impress of Jesus. In our minds we can reconstruct him.

10. The Broken Body. Rev. Dr. John Kelman has told us an incident of the war. A friend of his was walking along a trench when he spied a soldier boy resting in his khaki overcoat. He spoke a friendly word to the lad but received no answer. Stooping down he saw the thin, red line of blood upon the face that told its own story. "Then," said he, "with an overwhelming rush the words

swept over me: 'This is my body which is broken for you.'" Standing there by the ruined trench and the broken boy, the traveler got a new picture of the Upper Room. He understood the eleventh chapter of First Corinthians as he never understood before. He had a flash-light vision of the cross that was clearer than all the time-exposures of the gospel story with which he was so familiar.—HERBERT BOOTH SMITH, D.D.

11. Experience at the Lord's Table. What if the Master had left us without instituting this Supper? How many lessons and experiences we would have lost. The scene is a most beautiful one when, reclining at the table with those who had been his nearest followers, he tells them the meaning of his love and sacrifice. This experience may be ours when we meet at his table.—REV. JOHN TIMOTHY STONE, D.D.

12. French and Americans at Communion. It was in the little French Presbyterian church at Sammur that I witnessed one of the most impressive scenes of my whole experience. Rev. J. L. Hood, the religious work director, had arranged with Pastor Dumas for a special communion service to which had been invited both the French congregation and the officers in training at the artillery school. Among the French congregation I saw only two men, and they were over sixty years of age. Pastor Dumas told me that practically all of the male members of his congregation had either been killed or were at the front. His own seventeen-year-old boy had just left the previous day to go into training. Mingled with this little flock gathered in the chancel to receive the holy communion I counted ninety-four American officers and a large number of enlisted men. It seemed to me that it was prophetic of a new day for the church both in America and in France.—REV. R. W. VEACH, D.D.

13. Value of Communion. The Mohammedans used to bring so much incense into the Mosque of Omar at Jerusalem that any one going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been if we spend much time alone with God. Let us not neglect the coming to the Lord's Table. Let us commune with him. It will prove a blessing in our lives, and it will help us to prove a blessing to others.—H.

14. God Speaks in the Communion. We once had a trained nurse in our home taking care of a sick woman. She was very fond of her patient and extremely anxious to please her and to see her recover. All day long she would attend to her duties and then lie down at night to rest. What I noticed especially was this: her ears were always open for the ringing of her patient's bell or for the sound of her voice. No matter what she was doing or what other noises were made, she could always hear the call that was meant for her.

Is not that to be our attitude toward the call of God? In the midst of all the noises that surround us, our ears are to be open for one special sound—the sound of God's voice.—S. D. CHAMBERS.

15. Remembering the Living Christ. A converted Mohammedan was called before the authorities for reading Christian books; but before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said; "I look around for some direction and discover two men; one is dead, the other alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of Christ, who is alive?" "Go about your business," were the words with which he was dismissed. In the Lord's Supper we are remembering the living Christ.—H.

16. We Are Equal Here. The Duke of Wellington once took part in the Lord's Supper in a country

church. A poor countryman entered the church and walked down the aisle, taking his place at the table next the duke. One of the pew-holders touched the old man on the shoulder and whispered to him to wait until the duke had received the bread and wine. The duke heard the whisper. He took the old man by the hand and prevented him from rising; then he said, "Do not move; we are all equal here." At the Lord's table we are all God's children, and he does not think whether we are rich or poor. We are just children.

17. Cleansing Away the Moss. No one has lived the inner life without seasons of early passions when the romance of Jesus has captured the soul, without experiencing seasons of later declension when the greenery of spring grew gray in the city dust. It is in such hours of coldness and weariness we ought to reënforce our souls with the sacrament of the bread and wine. As one makes a journey to some country kirkyard where the dust of his departed is lying, and cleanses away the moss that has filled up the letters of his mother's name, so do we in the holy communion again assure ourselves of love so amazing that it passes knowledge, but so utterly divine that it must be true.—IAN MACLAREN.

18. Note of Triumph. We must not forget that even in this sad night there was the note of triumph. The feast ended with a hymn. What they sang probably was the concluding portion of the Hallel, the special group of Psalms assigned to the Passover. It would contain such verses as Psalm 116:13, "I will take the cup of salvation, and will call upon the name of the Lord"; and Psalm 118:29, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." The remembrance of what Christ has done for us should always fill our hearts with love and our lips with song. "The joy of the Lord is your strength."

19. Forgiving Love. A fanatic who tried to assassinate King Humbert of Italy with a dagger on the end of a banner-pole that he carried in the procession was not only pardoned by the king, but his mother, who was destitute, was provided for from the royal purse. At another time an anarchist drove a stiletto into the carriage cushions, in an attempt to stab the king. Humbert drove the assailant off with his sword, and then calmly asked, "My wretched man, what can I do to help you?" What an illustration this affords of Jesus' forgiving love! "Father, forgive them, they know not what they do." Luke 23:24.

20. Bread of Life. Dr. Henry Ward Beecher once declared that many people make religion the cake of life—something to be put away in a cupboard and used only when company comes. But religion must be the bread of life.

21. Christ Satisfies. A speaker at the International Student Volunteer Convention in Nashville said he had recently received a letter from a college chum whose life was devoted to money-making. He wrote: "Bob, poverty is hell!" Bob replied: "Bill, to be without the love of Christ is hell!" Bob was right, and rich as well as poor find it to be so in their lives.

22. Christ Supreme in the Supper. There is a beautiful story told of an old-time painter, a painter whose heart was so full of love for the Lord Christ that he was willing to sacrifice his own fame and the praise of men for his Master's glory.

The artist had painted a picture of the Last Supper, putting his best effort into the work. Indeed he had lavished time and pains and love upon it, working out every detail with the greatest care. Even the cup that stood on the table was painted with as much perfection as the more important parts of the picture. It was a wonderful cup, richly set with jewels that held the light in their ruby depths and seemed to sparkle and flash, so cunningly were they wrought.

When his great picture was finished

and hung, the painter concealed himself that he might hear, unobserved, the comments of those who came to see his masterpiece. And behold, one after another as he looked would cry out, "What a wonderful cup, how it sparkles!" "The cup is surely made of gold and precious stones!" "Such a cup was never painted before!"

Out from his hiding place came the disappointed artist and with a few strokes of his brush painted out the lovely cup, to the dismay of the onlookers. In its place he drew a common cup of clay, such as the peasants use, and colored it in dull and sober tints. When the people upbraided him, saying, "Why did you destroy the jeweled cup?" he replied sadly, "Because it did not fulfill its purpose. I made the cup beautiful because it was for the Master's use, and nothing can be too rich or too carefully wrought to do with him. But if your eyes are holden to the beauty of the jewels so that you cannot see the face of the Lord Christ beyond, the goodly cup must be sacrificed."

Christ is supreme in the Lord's supper and should be in our lives.

23. Christ the Bread of Life. In one of his books Archdeacon Wilson tells a significant story. Some of the best and ablest of the students at a woman's college opened a class for teaching the poorest of the men in a neglected suburb. They were fired by the noblest impulse—to give themselves to work for their unfortunate brothers. They read to them, they taught them reading and writing, they sang to them, and the men gathered to them in increasing numbers. After some months they asked the men whether there was anything in particular they wanted to hear more about. There was silence, and then a low whisper was heard from among them. One of the women went up to the speaker. "What was it you wished especially to hear about?" "Could you tell us," he replied, "something about the Lord Jesus Christ?" Men and women who pray and work for the advent of the Golden Age, the coming of the kingdom of God, remember that nothing will meet the soul's needs and satisfy the soul's longings but Jesus Christ.

24. The Power House of the Kingdom. The "Upper Room" is the power house of the kingdom of God. Wherever in the world one may find things being done for Christ, if one trace back the lines of power, they will be found to start from some "upper room." The power is not in man, not in an organization, not in a great aggregate of influence and conditions. It comes from the "upper room" in which the people are called to tarry "far ben" with God many days.—*Sunday School Times.*

25. Erecting Monuments. We love to erect memorials to the heroic spirits that have given their lives for mankind. If you have never seen the Lincoln Memorial in Washington, be sure to take plenty of time on your next visit to Washington to let that wonderful monument enter into your memory so that you will never forget it. But there is a memorial which is infinitely more precious than the most glorious memorial that we could ever erect to the memory of any man. It is sometimes seen in a little hut in the forest with rude vessels, and half-clad worshipers, and the words of it in strange tongues. It is sometimes seen in the stately surroundings of great churches where men and women in all walks of life, many of them with tears in their eyes, are remembering One whose love for them goes far beyond any human understanding. When our Lord Jesus stood with his disciples, at the Last Supper, and gave them to eat and to drink that which represented his own life laid down for them, he asked them to continue to observe this feast in remembrance of him.

26. Bring Christ to Mind. A quaint old man used to carry a little book, which he took very often from his pocket, and which he called his "biography." It had only three leaves, and there was not a word written on any of them; yet he said the book

told the whole story of his life. The first leaf was black—that was his sin; that was his condition by nature. The second was red—that was the blood of Christ. The third was white—that was himself washed in Christ's blood and made whiter than snow. His book told the whole story of every redeemed life. Between the black of our sins and the white of redemption must always come the red blood of Christ. Communion Sunday is a time for us in a very special manner to bring the great work of Christ to mind.

27. Bread from Home. A young French soldier lay in a hospital in Geneva. They wrote to his father far away in Brittany, and as soon as possible the old white-haired sire of seventy years stood before him. "You must not die!" cried the old man. But the youth protested that nothing could tempt his appetite, and the doctors had given him over to die. Then the old man took from his knapsack one of the common loaves of rye bread, such as are eaten by the peasants of Brittany. "Here, my son, take this; it was made by your mother." The sick lad turned his heavy eyes, and, stretching out his hand greedily, cried, "Give it me, father, I am hungry!" As he ate, his eye lighted up, the blood came back to his face, and large tears rolled down his cheeks and he said: "It's good, so good, the bread from home!" From that hour the soldier began to get well. So the "Bread of God" is what we need to strengthen our souls. It is this bread we get in the Lord's Supper.

28. Keep Coming. The heathen refresh their loyalty to their gods. Do you know of the Hindu red mark of the god? A little Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev. Herbert Halliwell, former Christian Endeavor secretary in that country. She was twelve years old. At the close of the meeting a man drove up in a carriage and took her away. It was her wedding-day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindu temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary is it to freshen in our hearts our devotion to our Saviour! As the heathen worshiper seeks paint for the brow, let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall men know that we are his disciples.

Everywhere around us in noise and bustle and selfishness we see the marks of man. How good it is to recognize the mark of God! And in the Communion service is a time when we make that recognition. Let us come to this Lord's table. Let us keep coming, prolonging, increasing our love and loyalty and consecration.

29. Broken Things. "Take, eat: this is my body which is broken for you." How often we have heard these beautiful words at the communion of the Lord's Supper, where we have offered the sacrifices of a broken heart and a contrite spirit! Is there not a blessing in broken things? We would keep them whole for our selfish enjoyment; but love flows forth from hearts that are broken and our Lord's love finds entrance into the riven side, enriching the soul with its infinite treasure.

Unbroken alabaster boxes are valueless, as many unbrushed flowers are odorless.

Broken earthly hopes make room for heavenly riches. Breaking the marble makes the statuary beautiful; breaking the grain gives bread to the hungry; breaking the rocks opens the way to gold and precious stones; breaking the earth gives oil and coal for commerce and comfort. So the breaking of the body of Jesus on Calvary gives the Bread of Life to famishing millions. "He that eateth of me shall live by me."

To become like our Saviour, we break the alabaster boxes of loving sacrifice for others, scattering the fragrance of devotion everywhere. The gifts of a little child or of a poor widow are as precious to Christ as the offerings of the rich and the great.—Rev. E. W. Caswell, D.D.

30. Remembering Christ Jesus. Dr. E. F. Hallenbeck tells us of the deep impression left upon his mind and heart by Rubens' famous picture of the "Crucifixion," which he saw in the Royal Gallery at Antwerp.

"While I stood before it everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on. I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred with the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Saviour's love."

Well may we forget everything else and think what our crucified Saviour means to us. Remember Christ Jesus. Let that remembrance kindle love anew.

31. Receive Him Joyfully. Cleopatra entertained Mark Antony with a feast beyond price. Pearls were melted in the wine, and every lavish expenditure was made to impress him with her welcome. Such is not what Christ asks of us, but at the Holy Supper we should receive him joyfully, and perform the duties that will invite his approval. Furthermore, do not fail to trust him. Keep no secrets from him. Confess your faults to him. Assert your love for him and let him know that you accept his.

What are some of the special blessings of having him with us? One is companionship. We cannot feel alone when he is with us. "I will fear no evil, for thou art with me." Another is quickening of love. Our hearts will burn within us as he talks with us by the way. Let us constrain him to tarry.

32. Ransom's Cost. "My blood, which is shed for you."

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through
Ere he found his sheep that was
lost."

33. The Upper Room. Separated from the noise and interruptions of the street, a friend of mine, who is widely known, and who has difficulty securing uninterrupted privacy even in his own home, had an important paper to prepare. He went to a hotel and secured a room without registering, and spent a whole week in seclusion doing that work. He considered it just that important. He gave it "an upper room." I have another friend whose hands are full of hard work every day in the year. Traveling across the continent, he stopped over at one city and spent a whole day in a hotel room alone for prayer over a certain matter which he regarded as supremely vital. The "upper room" showed his estimate of that thing. These are extreme cases, but they help one to understand what is due to our Christ—the very top, the uppermost, the best—our exclusive attention.—W. C. Smith.

34. A Furnished Room. Some equipment was necessary for the supper table,—vessels, seats or reclining places, food and drink, lights, and so on. See to it. Have a good clear-print Bible. Get a good one that will wear well and that you will enjoy handling. Take advantage of every opportunity to train your minds and your hands in Christian service; seek the fellowship of others doing the same thing—in Sunday-school, church, or conferences. Surround yourselves with every Christ-loving, Christ-serving influence. That's a part of it; you will think of other ways to

furnish the large, upper room.—W. C. SMITH.

35. Near the Master. There is a story of a young artist in the studio of a great painter in Rome many years ago. He had much talent, and his friends urged him to establish an independent studio of his own, and predicted for him success, and wealth, and fame. But he said: "No, I have found my master. I want to paint like Raphael, and to do that I must be near him so that I may study his method and catch his spirit and listen to his instructions. I have no other ambition than to be like him." The Lord's Supper brings us near the Master, helps us to keep near.

"Near the Cross, O Lamb of God.
Bring its scenes before me;
Help me walk from day to day
With its shadow o'er me."

36. Don't Neglect the Communion. This is the Christian believer's tryst with his Divine Lord. The Lord's Table is a sacred meeting place and this fixed, standing engagement should have preëminence over all others.

Besides the duty of loyalty to this sacred obligation, every member of the church should be present as an example to the new members to be welcomed on that morning.

He said, "Do this in remembrance of me." To neglect the Communion is to forget him.

37. Benefits of Frequent Communion. It is supposed by many learned men, that the early Christians commemorated Christ's death at least every Lord's Day. In America there is a general disposition to celebrate this sacrament oftener than was customary with our forefathers. There are several classes of persons to whom the Lord's Supper is peculiarly a source of strength and comfort. For example:

1. Doubting disciples, who cannot have the free offer of grace and righteousness held out to them too often.

2. Persons of legal views, prone to dream of meritorious conditions. These mistakes are best corrected by going frequently to Gethsemane and Golgotha.

3. Backsliders, who are awakened by the call, to self-examination, and melted when Jesus turns and looks upon them, as on Peter.

4. Solitary ones, those who need the cheering sense of fellowship, produced by this feast of brotherhood.

5. Children of affliction. Ten thousand times have they forgotten their earthly sorrows in the joys of Christ's presence.

6. Such as are about to die. This sacrament is a preparation for passing over Jordan. The faith which it demands is just the childlike exercise which is suitable to the dying hour.—J. W. A.

38. Friends Forever. To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

39. A Heart Full of Love. There is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full, and when it reaches its maturity it is full. All that God asks is that the heart should be cleansed from sin, and full of love, whether it be the tender heart of the little child, with feeble powers of loving, or of the full-grown man, or of the flaming archangel before the throne.—MARTHA A. HULING.

40. The Two Signals. At the entrance to the harbor at the Isle of Man there are two lights, which guide the mariner into the harbor. One would think the two signals would confuse the pilot. But the fact is,

he has to keep them in line, and so long as he keeps the two lights in line his vessel is safe. And it is just as we keep our eyes on the two signals—the love of God and the love of man—that we keep the channel, and are safe from the rocks on either hand.—Dr. W. L. Watkinson.

41. Covenanters. We should go away from the feast as covenanters. We have taken the new covenant in his blood, and the holy sacrament will be fresh upon our lips; and there must be something about us akin to the Scottish Covenanters when they emerged from Greyfriars Churchyard, having entered into holy bond and covenant with the Lord. There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made. There must be nothing dubious in our stride.—Dr. J. H. Jowett.

42. Lord's Supper a Prophecy. The Lord's Supper is a prophecy of Christ's second coming, of the perfect triumph of his kingdom, for we are to celebrate it till he comes. It contains a hope and a promise of victory and heaven. Our last view of Christ in the Gospels is not of death, but of an ever-living Saviour who once was dead, but now lives for evermore. It is the morning star. It is like the music of the unseen Highland regiment coming to relieve the siege of Lucknow.

The Holy Grail in legend is the cup out of which Jesus drank wine at the last supper with his disciples.

"If a man
Could touch or see it, he was healed at once,
By faith, of all his ills. But then the times
Grew to such evil that the holy cup
Was caught away to heaven, and disappeared."

—Tennyson.

So it will ever be if the church forget its meaning of fellowship.—Rev. F. N. Peloubet, D.D.

43. Profession of Faith. The profession of religion, though commonly associated with a first partaking of the Lord's Supper, is distinguishable from it. In cases where the subject comes from beyond the pale of the Church he is baptized, and the profession of his new faith connects itself with his baptism. And we may conceive of cases, for instance on a dying bed, where the administration of the Lord's Supper may be impossible, but where there is still an avowal of attachment to Christ. But since for the most part in Christian lands those who become subjects of saving experience are such as have been already baptized, the first open acknowledgment of religious obligations is their approach to the Lord's Table. Hence this is commonly spoken of as their profession of faith, or less correctly as joining the Church.—J. W. A.

44. The Symbols of Christ's Suffering. How wonderfully do these emblems typify the sufferings of Christ! The grains of wheat were beaten out by the heavy strokes of the flail; then ground into flour between the heavy millstones; then formed into bread and baked in the hot oven. And the fruit of the vine was placed under the press, till the blood of the grapes flowed out in a purple stream.

So Christ was beaten in Caiaphas' palace, scourged in Pilate's hall; so the mountain weight of the sin of the world pressed upon his soul in the agony of Gethsemane till his sweat fell as drops of blood to the ground; so his blood flowed on the cross of Calvary from his nail-pierced hands and feet and his spear-pierced side.

Let us remember it was for our sakes and out of love to us that Jesus endured that agonizing, shameful death. O for such love we would call upon our souls to praise the Lord, and all that is within us to bless his holy name.—P. A.

45. The Lord's Supper. In the course of the passover meal in the upper chamber in Jerusalem a few hours before his betrayal Jesus instituted the observance of the Lord's Supper by taking part of what was provided for the meal and giving it a new meaning as a symbol of himself. Shedding of blood in connection with the making of a covenant was common. At the making of the covenant at Sinai between God and Israel blood had been sprinkled on the people. So in the covenant foreshadowed by that the forgiveness of sins was secured through the pouring out of Christ's blood, which was represented by the fruit of the vine. He was sharing the cup with his disciples for the last time under earthly conditions; in the future they were to have spiritual communion.

46. First, Then. First, the Lord's Supper, and then the Lamb's Supper. All who partake of the former as members of Christ's body will partake of the latter as members of his bride. Self-deception here is fatal.

47. Jesus and I Are Friends. Dr. J. R. Miller, whose life motto was, "Jesus and I are friends," once said: "Those who sat at the first communion were acknowledged by this act to be Christ's friends and were made partakers of great privileges. They that now receive the bread and wine of the Lord's supper with penitent, humble and trusting hearts, receive similar precious and divine gifts. They feed upon Christ by faith, have their union with him confirmed, are strengthened against sin, encouraged and quickened in duty, inspired with new love and zeal, and have peace of conscience and comfortable hopes of eternal life. The bread of the supper is the symbol of Christ as their life, strength and assured hope; the cup is the sign to them of the forgiveness of sins and of the divine favor. Christ wants us to commune with him at his table."

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham and Isaac and Jacob in the kingdom of our Father.

48. The Return of Christ. Dr. W. M. Clow, of Glasgow, Scotland, fittingly writes in *The Cross in Christian Experience:* "There is a need, ever and again, of a new, a fresh, a marked forgiveness. Some sin creeps into our life. Some habit fastens upon us. Some evil thought torments us like a whispering devil. Some pall shadows our faces with that strange pallor of defeat. Some outbreak of temper or hate, or some dishonesty of word or deed, blots our record. A stretch of careless years may make a desert in the soul. What then? We must go back, as Abraham after his coward's conduct in Egypt, and Moses after the outflash of his ire, and David after his shameful fall, and Peter after his denial. Aye, we must go back, with all the saints, to God, with a renewed repentance, to taste afresh the joy of sin forgiven."

In the Communion celebration we go back to Christ.—H.

49. Admission to Full Communion. As the Lord's Supper represents the great object of saving faith, it is impossible for one who has no faith to partake of it in a due or acceptable manner. This is a matter for your own inquiry. Christ's ministers and other church-officers cannot read the heart. They must be governed by evidences from your declarations and conduct. They may judge of your knowledge and life and may credit the amount of your inward experience, but they cannot pronounce you to be regenerate, and by admitting you to sealing ordinances they do not so pronounce. Their warrant for so admitting you is not the certainty of your conversion, which they cannot know, but only your credible profession of faith in Christ. Of this credibility they must judge from your words and actions. And you should be solemnly warned against the disastrous error of taking your admission to the communion as any part of the evidence

that you are really a child of God. That evidence is to be derived from a careful comparison of heart and life with the marks of grace laid down in the Scriptures.—J. W. A.

50. Renewing Their Vows. Roman soldiers were required as far as possible to return to Rome once a year and there renew their pledge of allegiance to their emperor and supreme commander. So Christians come very often to the table of their Lord renewing their vows of loyalty and obedience to him. To what do we pledge ourselves? In the familiar words of the invitation to the Communion, "to lead a new life, following the commandments of God and walking from henceforth in his holy ways."—Dr. James A. Beebe.

51. The Missionary Offering. Dr. Trumbull Backus used to say that he always knew as he looked over the report of the church treasurer on what days the Communion services had fallen by the size of the missionary offering. Invariably whenever the offering fell on a Communion Sunday the missionary offerings were from twenty-five to fifty per cent. greater than on any other day. On the days that the people drew nearest to Jesus, when their hearts were melted and tender with his love, on these days they drew near also to the uttermost parts of the earth. What draws us close to one another at any time is the fact that each one of us is drawn close to our Lord.—Dr. Robert E. Speer.

52. Metamorphosis. Jesus laid down his life at the Cross, but he finds his life again in the lives of all who follow him. Whatever we sacrifice when we enter his discipleship, we find again on earth and in heaven. There came into a country district not long ago a demonstrator of a remarkable machine. In the market-place of a village where the country people gathered on a holiday, he set up his machine and asked for common metal objects, articles of iron and brass, or even tin. He took them and immersed them in the silver bath and presently restored them to their owners transfigured at least exteriorly, changed as to their nature.

At the Cross of Christ by faith we who yield our lives as common instruments of Christian service discover a similar metamorphosis, yet not confined to the surface, for it penetrates throughout. We give him clay and get back iron. We give him iron and get back brass. We give him brass and get back silver. We give him silver, and gold is our reward. Gold we offer, and lo! eternal life is ours.—Rev. C. C. Albertson, D.D.

53. Picture of Christ. A young man was about to go abroad on a long journey. His parents bought him a new watch, and had their portraits put upon the dial, so that every time he looked to see the hour he would be reminded of the loved ones at home, and of the prayers ever ascending for him, and also of his own duty of loyal love and fidelity.

The Lord's Supper shows us a picture of Jesus Christ, and every time we observe it we should think of what he has done for us, and of what we are under solemn pledge to do for him.

54. The Spreading Tree. There is the story of the king many of whose subjects rebelled against him. He might have crushed them, but he was a magnanimous monarch who preferred to win them. So he appointed an envoy to confer with them, offering amnesty to such as conformed to reasonable requirements, and appointed a day and a place for them to come to him, relate the story of their wrongs as they conceived them, promising that if their complaints were well founded their wrongs should be redressed. The meeting-place was at a distance from the king's palace and under the spreading branches of an ancient oak. The rebels came and were received by the king himself. They stated their grievances, which the king himself guar-

anteed should be redressed; and each rebel, putting his hands between the king's hands, swore to be his faithful man thereafter.

The parallel is not exact. We have no complaints against God. He has not wronged us nor oppressed us. Yet we are rebels, and he invites us to return and be reconciled to him. Now what is the Cross? The Cross is the spreading tree under which the King of heaven meets his rebel subjects and receives them with open arms and pitying heart.—Rev. Charles C. Albertson, D.D.

55. United With Christ. An aged Christian spoke with so much confidence of her salvation that a friend thought to chide her a little for overconfidence. He said: "What would you think if you were to slip through the fingers of Christ, after all?" "Oh, I cannot," she said, "I am one of his fingers." That was Scriptural: "Now ye are the body of Christ, and severally members thereof." He has constituted himself our very selves, even including this body of ours; for, "Know ye not that your bodies are members of Christ?" How even our physical bodies, together with our whole being, can be joined in literal union with the eternal Christ we cannot understand; but he plainly would have us accept this by faith. I am not a material instrument he can lay aside or let slip. I am a member of the body of Christ.—H.

56. Selfish Souls Lacking Fellowship of Sympathy. "Everyone taketh before others his own supper." I know that this refers to the love feast which probably preceded the actual communion with the Lord, but it suggests the spirit in which they approached the table, the attire which they were wearing when they came as guests in the presence of the King. Each man was selfishly intent upon his own blessing and he forgot the presence of his brother.—Rev. J. H. Jowett, D.D.

57. At the Table of the Lord. It is possible for religious exercises to make us less religious. A means of grace can be a drug instead of a meal. We may become spiritually faint at the very waters of refreshment. We may be starved at the table of the Lord. We may be the guests of the Saviour and yet all the time be receding from his fellowship. The apostle Paul is continually repeating his warning and urging his fellow believers to remember that men may "come together for the worse rather than the better."

And the warning is especially grave concerning the perils that surround the Lord's table. He describes the condition of many regular attendants of the sacred ordinances, and they appear before us as invalids who have lost their exuberant health. "Many are weak and sickly among you, and not a few sleep." It may be well to examine these people, and to consider the causes of their spiritual invalidity, if perchance we may see that similar perils lie in our path to-day.—Rev. J. H. Jowett, D.D.

58. A Suspension Bridge. The Lord's Supper has been likened to a suspension bridge, spanning this present age, conducting the sheep of the Great Shepherd from the cross to the glory, and through "the sufferings of this present time." It is like the beautiful Twenty-third Psalm, connecting the agonies of the Twenty-second with the triumphs of the Twenty-fourth. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—Rev. W. L. Pettingill.

59. Simple, Devout Service. The Lord's Supper is no more a didactic ordinance addressed to the head, than it is a pompous ceremonial addressed to the eye. It is a simple, devout service of worship springing from the heart. Its single purpose is to awaken memory of Jesus, to arouse gratitude, and to kindle love. Everything that diverts our hearts from this is an intrusion. Every one that comes be-

tween us and our atoning Saviour is an intruder.

When our Lord was eating the last passover with his twelve apostles, and but a few hours before he was betrayed, he saw fit to institute a service which should remind his people of his sufferings and death, in such a manner as no precept alone could possibly have done. Separating two simple elements, which were before them on the table—the bread to represent his body broken, and the wine to represent his blood poured forth—he distributed them to his disciples, saying of the bread, "This is my body"; and of the cup, "This is my blood of the new testament, which is shed for many"; and then giving it in solemn charge, "This do in remembrance of me." It was a permanent ordinance, so given and so understood; for more than twenty years afterwards, Paul enjoined its observance on the Corinthian church as a well known institution, saying, "For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread," etc.

Conscientious Christians have to this day, by almost universal consent, observed the Lord's supper. It is an ordinance peculiar to the church of Christ, and to be statedly observed there until "He shall appear the second time, without sin unto salvation." Notwithstanding this general admission of the obligation to observe this sacrament, there are those who neglect it.

60. "It Is Finished." "It is finished." This was Christ's sixth remarkable word as he hung upon the cross. No one but our Master himself has any right to speak of his work as being "finished," giving the word its full meaning. The redemption work, the work for the salvation of men, was finished. Prophecy had been fulfilled—God had sent his only begotten Son into the world for a certain work, and the Son had not failed of doing his Father's will in any particular.

Because Christ's work was finished, mankind has a sure ground of hope. Can mankind do a finished work? Not in the sense in which Christ did it; but we are told to "go on unto perfection." Is our work the same as Christ's? It is, in this particular, that if we are true disciples we are co-laborers with him, saving mankind from sin.

Let us learn this lesson from Christ's sixth word on the cross—not to be satisfied with anything short of giving to God the very best we have to offer, even to the giving up of our own lives for his sake who died for us.—B. L. PARKMAN.

61. The First Communion. The Communion is the memorial of our Lord Jesus Christ, not of his sacrifice and death alone. He did not say to his disciples, "This do in remembrance of my death," but, "This do in remembrance of me"; and thus he desired them to remember his birth and example and teaching, as well as his cross, and to think of him as he is now, at the right hand of the Father. We lose much of the significance of the service, and we deprive it of much of its joyousness, when we concentrate our attention always upon the crucifixion. The crucifixion is important, absolutely important, but Jesus Christ is far more to us than a crucified Saviour, a bleeding sacrifice. "Christ himself in his divine fullness," it has been said, "and not any part of his person or of his history, is the subject and the substance of the sacrament."

The communion is designed to keep us in close and holy sympathy with the risen Lord, who died for us. It can be traced directly to the "upper room" in Jerusalem, and to "the same night in which he was betrayed." Whoever follows its leadership will be conducted to that place and time, and not beyond. Just as our national observance of the Fourth of July is a memorial of facts which date from July 4, 1776, and from Independence Hall,

Philadelphia, so the Communion leads us to Jesus Christ, and confirms our faith that he was once here among men. It is not difficult to see that such a connection with the past is essential to a religion whose disciples are to be found on every continent and in every century.

62. The Food of the Soul. As our natural bodies are nourished and sustained by food and drink, so the Lord, in addition to his inspired word, has appointed a spiritual food and drink, in the Lord's Supper, that those who are weak in faith, sorrowful in spirit, sick in soul, may obtain spiritual nourishment, strength and consolation.—P. A.

63. The New Testament in My Blood. When a man expects to die soon he usually makes his last Will and Testament, in which he bequeaths his earthly goods to his family or friends, or to some benevolent institution. So our Lord Jesus Christ in that solemn night before his death, gave the cup to his disciples saying, "Drink ye all of it; for this is my blood of the New Testament, which was shed for many for the remission of sins." This is therefore Christ's last Will and Testament, or Covenant, written and sealed with his own blood. In this Testament we, who have put on Christ, become his heirs. And what does he bequeath to us in this Testament? He bestows upon us unspeakably great and precious things. Forgiveness of our sins, Justification before God, Redemption from eternal death, and Life eternal. We are received as the Children of God, become heirs of the kingdom of heaven, joint heirs with Jesus Christ, the Son of God, to a crown of glory which fadeth not away, but is eternal in the heavens. Rejoice, therefore, and be exceeding glad, for ye are the children and the heirs of the King Eternal.—P. A.

64. My Body Broken—My Blood Shed. Jesus took the bread and brake it in the sight of his disciples, and said, "Take, eat, this is my body, broken for you." In this action and these words he portrayed to them how on the morrow his body should be broken, tortured, lacerated by the cruel Roman scourge, wounded by the thorny crown pressed upon his sacred head, and his hands and feet pierced by the rugged iron nails. Thus his body was broken for us; that is, to atone for our sins.

The wine in the cup, of which he gave them to drink, was an emblem of that precious blood of Christ which flowed from his thorn-crowned, wounded head and pierced hands and feet. "It is my blood of the new testament," said Jesus, "which was shed for you, and for many, for the remission of sin." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

65. Help to Be Religious. We cannot always sit at the Communion table. We partake of the feast not so much as a luxury, though it is that, but to give us strength to work. We think our Sabbath services, our prayers, our Bible readings, are our religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for his meals. It is for the work he does. The value of this Communion is not estimated yet. It will take the coming week to put the value upon it. In itself it counts little; we shall see what it is by what we shall be.—Henry Drummond.

66. Confession of Faith Obligatory. The duty of confessing Christ before men is incumbent on every one who hears the Gospel. It is spoken of in Scripture in immediate connection with saving faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." In like manner, the duty of commemorating the death of Christ at his table is binding on all who have been made ac-

quainted with his gracious work. Impenitence and unbelief, while they disqualify for right performance, afford no excuse for neglect. It is the sin and not the apology of the sinner that he has no faith to profess and no love to testify.—J. W. A.

67. The Blood Is the Life. Jesus says, Drink ye all of this; this cup is the New Testament in my blood, which was shed for you and for many, for the remission of sins. "The blood is the life," for when the blood is shed, the life is gone. The meaning therefore is, I give my life for the remission of your sins. I die that you may live. By faith in Jesus Christ we appropriate his meritorious sufferings and death. By his death we obtain forgiveness of sins, eternal life and salvation. The words "Given and shed for you for the remission of sins," are the chief thing in the Sacrament, for, as Luther says, "Where there is forgiveness of sins, there is life and salvation."—Rev. P. A.

68. The Family Table. It was just after the service of the Lord's Supper, and a girl stood silent and alone in the vestibule of the church. She was in the beautiful dawn of young womanhood, brilliant, attractive, a leader among her companions, but some of the older church-members were a bit anxious lest she should be a little too eager for the "good times" that beckoned to her from every direction; lest she should forget that she had once gladly responded to the Master's voice saying, "Follow me."

But to-day her cheeks had lost a little of their color, and in her eyes was a new expression, a depth unknown before, even though they were very close to tears.

"What is it, Miriam?" asked a gray-haired woman with motherly kindness, "is anything troubling you, or—?"

"Oh, no, Aunt Lydia," the girl answered eagerly, "it is only that—I never knew what it really meant before. Sometimes it has seemed almost foolish to me—all taking that bit of bread so solemnly. But to-day it came to me, 'In remembrance of me'—oh, isn't it wonderful!"

"Yes, dear," said the older lady, "and it will grow more wonderful as long as you live."

Probably many young Christians have an experience like that. Some are longer than others in coming to a full realization of the meaning of the Lord's Supper. Jesus might have chosen a sacrament for his church which would have been more spectacular, and which would perhaps be more impressive at first, but he knew just what his disciples would need as long as his church was in the world. And for those who enter into its meaning as Miriam did, it has three blessings that may well be called "wonderful."

First, it recalls Jesus himself and all that he has done for us. In daily toil, excitement, pleasures, and problems, the vision of Jesus may grow dim. In the silence of the Supper we see him again, who loved us, and gave himself for us, and, like Thomas, we whisper, "My Lord and my God."

And with that clear vision there comes a new sense of fellowship with Christ, that he dwells in our hearts by faith, and his presence goes with us everywhere; so that the greatest and most profound result of those few minutes with Jesus is, that we go forth into daily work, and into all human relationships, not alone, but with him, to live a Christ-filled life.

69. Preparation of Heart. To benefit from this feast the only preparation we can make is preparation of heart. Greed and selfishness and self-confidence and cowardice are all out of harmony with the occasion and must grieve the Lord who, though unseen, spreads the feast and presides at it. Let us seek that heart-fellowship with him which his followers enjoyed after Pentecost.

70. Deliverance, Safety, Fellowship. All that was taught by the Passover is realized in the Lord's Supper and the death which it commemorates.

Deliverance from bondage, safety behind the sprinkled blood, fellowship around the life-giver—all these the simple feast sets forth and confirms. Jesus is the host, we are his welcome guests, and there is never any lack of provision at his table.

71. The Perpetual Reminder. The sacrament of the Lord's supper began with the present dispensation and is to continue till Christ's return whose right it is to close the records of the present dispensation and make sacraments no longer necessary. Till then, let us observe it with unceasing regularity. Wisdom leads us to follow the Divine pattern; and loyalty demands it.

Amongst the stories of our childhood days is that story of "Sinbad the Sailor" on the Indian Ocean. His vessel was gradually drawn toward a magnetic rock in midocean that lay concealed just beneath the surface. Silently and gradually the bolts and rods of his vessel were drawn from it till of a sudden it collapsed and precipitated the crew into the ocean and they helplessly sank to their watery grave with wreckage all about them. So the magnetic rocks of unbelief and self-pride have menaced our old ship of Zion. Penitence and prayer and church attendance and Bible reading and godly living and Baptism and the Lord's supper are the bolts that have braced our glorious ship against all storms and tides. These were in the original pattern of the Divine builder and arrogance and unbelief must not be left free to draw them out.

The Communion Service! What a time for thought! To the devout in heart it can have no rival. "While I was musing the fire burned," said the Psalmist. What a holy fire burns on the altar of the heart while we "muse" about the table of our Lord.—Rev. M. E. Harlan.

72. Duty Arising from Baptism. All baptized persons are members of the Church. Their duty therefore to acknowledge Christ before the world rests on yet clearer grounds. It is true, we do not ascribe a regenerating grace to their baptism, but we must not go to the other extreme of making this precious ordinance a nullity. Those who have been baptized stand in a relation to the Church different from that of the world at large. They have been designated as disciples or learners, and where the parental obligations have been discharged, have been trained in religious knowledge. Such children of the Church should often consider the privileges and benefits sealed by this ordinance. They should be humbled for their sins and for falling short of and walking contrary to the grace of baptism and its engagements. They should feel bound to the faith and practice signified by their symbolical separation from the world. Children born within the pale of the visible Church and dedicated to God in baptism, are to abhor sin, to fear God, to pray, and to obey the Lord Jesus. And when they arrive at years of discretion, it behooves every one of them to consider the duty of ratifying the vows made in their name by a personal avowal of allegiance to Christ. The case of such is therefore widely different from that of the world without.—J. W. A.

73. Midnight Communion in Camp. "In all my religious experience as a minister I have never had a service quite like this one, and I shall never forget it."

Dr. Carson, pastor of the Episcopal Church of Ridgewood, N. J., was speaking. At the time he was a director of the religious work at Camp Merritt, New Jersey. He was referring to a midnight communion service. The way that service came to be held was this:

About one hour before twelve o'clock on a certain mid-summer evening at Camp Merritt, a number of soldiers began to drift in to Y. M. C. A. Building No. 1. They were men in whose hearts a work of grace had been done since their enlistment in the Army. As they were due to leave at three o'clock, preparatory to going to

the front, several of them asked for a communion service. The staff of the Y. M. C. A. was startled, and said that they thought it would be impossible to arrange it at such an hour. Impressed, however, by the earnestness of the men, they called up Dr. Carson, and at half past eleven o'clock he arose from bed, dressed and went over to the building. There he found about thirty-five Christian soldiers and nearly all of Y. M. C. A. No. 1 staff, the members of which had remained to assist in the service.

At 12:30 A.M., Dr. Carson began the service from the big platform in the auditorium of building No. 1. The thirty-five men who had come in, and whose leaders had asked for the service, were present and took communion. The service lasted one hour, and at its conclusion at 1:30 A.M. a tall Texas giant representatively voiced the gratitude of the men to Dr. Carson for giving them this service. All the men seemed to be permeated with a serious, tender spirit.

74. Means of Grace. Jesus has provided "means of grace"—appointed ways by which spiritual strength may pass from him to us. The Lord's Supper is one of these means. It has no magical virtue, but when approached in the right spirit it becomes a great refreshment and enrichment to our spiritual lives. Remembering Jesus' love, and the price he paid to show it, will make us tender-hearted, grateful, and courageous to resist evil.

75. Easter Communion. I notice a cross erected near this pulpit. It is an empty cross, save as it is decorated with beautiful sweet-scented flowers. But there is no suffering, bleeding, dying, dead Christ hanging on this cross. So, on the first Easter Sunday morning the rude, empty, blood-stained cross stood on Golgotha, near the empty tomb, from which Christ had risen in triumph from the dead. Thus, in our Easter Communion the thought of the empty cross and the empty tomb are most beautifully blended. St. Paul exclaims, "God forbid, that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world."—P. A.

76. Subsequent Communions. A first communion is the most striking but not always, perhaps not often, the most joyful or the most edifying. It is the privilege of true religion that its delights may go on increasing. Endeavor then to rise a step higher on each successive occasion. Renew your self-examination and strive to gain clearer views of Christ.—J. W. A.

77. His Death and Life. An old-time Quaker preacher had a strange experience at his conversion. He fell asleep and dreamed. He seemed to be dead, and laid out for his burial, when a shining face came and bent over him, saying softly, "The man is dead." Then another came and laid a hand over his heart, and said, "It does not throb; he's dead." Then another came and laid a hand upon his flesh, "It is cold, he is surely dead." So one by one came angels and stood around his couch, till one of kindlier face than the rest came and looked upon him, lifted his hand, and said, "Nay, what is this? A nail-print in his palm, and a nail-print in his other palm. This man is not dead; he has been crucified! He has been crucified with Christ and lives with him!" He awoke and found the place in the Scripture where it is written, "I am crucified with Christ; nevertheless I live; yet not I, Christ liveth in me!"—*Sabbath Reading.*

78. The Crimson Thread. Very many lives have been lost in the Alps and in other mountain ranges by the breaking of defective ropes. The Alpine Club took up the subject of insecure ropes, and has effected quite a reform in the quality of the material out of which they are composed and the manner in which they are made. The ropes that pass the inspection of the Alpine Club, and are guaranteed to hold, are marked by a crimson

thread wrought into them. In climbing spiritual altitudes, the rope that is safe is the one that has the crimson thread woven into it, the stain of the Spotless Victim.—*The Christian Herald.*

79. The Lord's Table. What glorious prospects are before the Christian! As he comes to the table he should fill his mind with all the loving acts of Christ in his behalf, the provision made for his every need in this life and the life to come. What a precious privilege it is to come to the Lord's table. It is not only a high and holy privilege, but a sacred duty. Nothing should lead one to neglect it. Jesus demands it and our spiritual development requires it. As a Christian thus calls up, recollects, all the loving kindness and tender mercies of the Lord, grateful emotions will be stirred, leading to a fuller consecration of all he is, and has, to Christ.—*Western Recorder.*

80. "The Same Night." He took bread, he gave thanks, he brake the bread, he gave it to the disciples, he asked to be remembered, he sang, and he went out to his sacrifice and service; these things Jesus did the same night in which he was betrayed. That was a wonderful night and sowed seed that is still blooming in the world. The same spirit should be in us and should shine out of our hearts and lives. Let this spirit become universal and it will turn our night into day.

81. Doctrine of the Lord's Supper. The Sacrament of the Lord's Supper exhibits in palpable action a great doctrine, which is otherwise conveyed in words. Unless you apprehend this you must fail of deriving spiritual nourishment by feeding on the Lord's body and blood. This doctrine is the Atonement. It should be graven on the tablets of the mind and heart. Deeply ponder, then, on the truths following: The eternal Son of God, coequal with the Father, did, when the fullness of time was come, take upon him our human nature, with all its infirmities, yet without sin. The Word was made flesh, and the two natures were inseparably joined together in one Person, who is Christ the Mediator. The Lord Jesus was made under the law, and perfectly fulfilled it, obeying the precept and exhausting the penalty. In his humiliation he suffered most grievous anguish of soul and most painful agonies of body; he was crucified, died, and was laid in the tomb. By his perfect sacrifice of himself he fully satisfied Divine justice and purchased reconciliation and eternal glory for all those whom the Father hath given him. The entire benefits of this redemption are offered to you in the Gospel, and more summarily and vividly in this sacrament, and your title to them becomes sure when you believe on the Lord Jesus Christ.—J. W. A.

82. Why Remember Jesus? Why did Jesus want to be remembered? First, for his own sake. He had a craving for human friendship and could not bear the thought that his own disciples might forget him and his very name thus pass into oblivion. God himself must have his human children; having created them and brought them into his life he cannot be the same without them. "The Father seeketh such to worship him." And Jesus also wanted the disciples to remember him for their sake. Their devotion to his teaching and laws and life, service and sacrifice, depended upon their faithfulness to his person and memory. If they were to forget his spirit would soon fade out of their hearts and his kingdom vanish from the world. Memory is the storehouse of all the accumulated treasures of life, the tie that binds us to all that is precious in the past, and Jesus used this powerful means of perpetuating his own spirit and service in the hearts of his disciples and in the world.

83. "They Went Out." Jesus went out to the garden of his sorrow

and to the cross of his mortal agony and on to the triumph of his resurrection and to his ministry and march of mercy through the world. The upper chamber was a scene of blessed fellowship, but it was not a place to stay. The great sinning, suffering, sorrowing world was waiting for the Master and his disciples. The Communion table and the church is the place where we hold fine fellowship with Christ and with one another; but it is not a place to abide. We must go out from it back to our homes and work and business, our burdens and our battles, our Gethsemane and our cross; out into the world to turn all this vital truth and rich emotion and splendid devotion as streams of salvation and service upon the world to flush and cleanse all its channels and make its wilderness rejoice and blossom as the rose.—Rev. J. H. Snowden, D.D.

84. Once in History. A friend once told me this story of his boyhood: "There were two brothers of us. Our father was a fine old gentleman, upright, straightforward, but he was very undemonstrative. He could not gush over anybody. If he told mother once in ten years that he loved her he thought that was quite sufficient. He would make any sacrifice for her in reason, or out of it, but he would not express any affection for her. One day, when we were lads of about ten and twelve years of age a fellow came into our house who was slightly intoxicated, and dared to insult mother right in the presence of father. Well, the thing that happened happened so quickly that we hardly knew what had happened. When it was over, as soon as I could catch my breath, I turned to my brother, and said, 'Did you know that father thought that much of mother?' He replied, 'Why, yes, of course, father thinks that much of mother all the time, only he don't have to show it like that every day.'" And when I stand before the cross of Christ I say, "And eternal God thinks just that much of me and all my fellows all the time, only he does not need to show it like that every day." Once in the history of eternity is enough, for the cross of Jesus Christ is the advertisement at one point in time of something that is eternal and changeless in the nature of God and in the relation of God to sinful men.—J. A. Francis.

85. The Lord's Supper. The Lord's Supper is at once a Memorial, a Covenant, a Communion, and a Call to Separation.—William L. Pettingill.

86. Remember Me! In the Eastern church the communicant exclaims when he receives the Lord's Supper, "My Saviour, I will not kiss thee as Judas did, but I will call upon thee like the thief on the cross, Lord, remember me!"

87. Flowers of Forgiveness. George Buchholtzer received the Lord's Supper, shortly before his death, and expressed himself as follows: "Why should I be afraid of death; do I not have him in my heart who has conquered death? Lord Jesus, I am weary of this life, certain to die, and desirous of eternal life. Receive my spirit."

Valerius Herberger relates the following words of a pious woman on her deathbed: My Lord Jesus shed drops of blood in the garden of Gethsemane; from these flowers have sprung up, which are called, Forgiveness of sins, The grace of God, Heaven and eternal life. I thank and praise God, that these flowers are also blooming in my heart.

88. "Sun of My Soul." Tennyson was walking one day in his garden with a friend. The conversation turned to the subject of religion—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, "What the sun is to that flower, Jesus Christ is to my soul." It was a beautiful answer. What the

sun is to the flower Christ is to the soul that trusts in him. He is its light and its life. And perhaps there is no place where the disciple comes so near to the Master and realizes so fully what he owes to his Lord, as at the holy Communion, where he recalls the dying love of Jesus, where he remembers Gethsemane and Calvary, and receives the consecrated symbols of Christ's broken body and poured-out blood.—Rev. John Woods, D.D.

89. Won at the Supper. The Rev. John Brown of Haddington said: "I reflect on it as a great mercy that I was born in a family which took care of my Christian instruction, and in which I had the privilege of God's worship morning and evening. About the eighth year of my age, I happened in a crowd to push into the church at Abernethy on a communion Sabbath. Before I was excluded I heard a minister speak much in commendation of Christ; this in a sweet and delightful manner captivated my young affections, and has since made me think that children should never be kept out of church on such occasions."

90. Review Your Sacraments. Should your life be spared so that you shall have sat often at the Table of the Lord there are some reflections which will be appropriate and useful. You will plainly have had great increase of light and privilege. Ask yourself then: "How have I profited by these? What point have I reached in my spiritual pilgrimage? What evil habit have I broken? What besetting sin have I crucified? What holy principle has gained strength? What labors have I undertaken? What sacrifices have I made? How has my Christian progress agreed with what I hoped for? What special impulse have I derived from this last communion?"—J. W. A.

91. Feast of Love and Joy. I live now in an apartment that has a roof-garden for the warm summer evenings and a sun-parlor in the center of the roof for the sunny winter days. Now that is what the Lord's Supper in the upper chamber is to me. And when I have made ready the guest-chamber in this upper room, the Guest comes and sups with me. I cannot see anything dolorous or gloomy about that. My sky-parlor is not dolorous; the sunshine is not dolorous; the songs of birds are not dolorous; the most dolorous bird I know of is the parrot across the street, that persists in whining, "Poor Polly, poor Polly"; and a lot of people who persist in thinking that the communion service is sad are just repeating parrot-like, what they have heard others say. Don't you remember, your hostess said it at that chicken dinner for which you missed the last Lord's Supper, and you all repeated it after her? The parrot, the owl, and the buzzard are the doleful birds; but you won't find them at the Lord's table. Judas was the only croaker among the twelve, and he wasn't there; he had other business. It is said of him that he went out, "and it was night." He was the only night-bird. The Communion is bright to me, because it stands for love, and love is the brightest and most cheerful thing I can think of. The Communion says to me, "You were justified by love."—Rev. John F. Cowan, D.D.

92. Birth of the Christian Era. The New Testament does not begin with the first verse of "The Gospel According to Matthew," nor does the Old Testament end with the last verse of the Prophecy of Malachi. Not in the blank pages intervening between these two books of our Bibles is to be found the Great Divide between the Dispensations, but, rather, in the Upper Room in Jerusalem, where, on that "same night in which he was betrayed," the Lord Jesus ate and drank with his disciples, and said, "This cup is the new testament in my blood."

On that night the Jewish Dispensation gave place to the Christian era. "The Jewish Passover," says Mr. Spurgeon, "was made to melt into the Lord's Supper, as the stars of the morning dissolve into the light of the

sun. 'As they were eating,' while the Paschal meal was proceeding, Jesus instituted the new memorial which is to be observed until he comes again."

93. Till He Comes. In the celebration of the Lord's Supper we are commanded to observe it in remembrance of Christ. It is, however, no commemoration of defeat, for our Lord gained his greatest victory and his most signal triumph in his death upon the cross for the sins of men. It was through his vicarious atoning death that he bore our sins and carried our sorrows. It was through the cross that he achieved for his people the great deliverance. In commanding his people throughout all ages to remember his death in this helpful sacrament, he is virtually saying: Commemorate my victory, my triumph over sin and death and hell. Do this that you may with faith and patience await my return. "For, as oft as you eat this bread and drink this cup, ye do show the Lord's death till he come."

94. The Communion Hymn. "And when they had sung a hymn." As Jesus always found something to be thankful for, so he always found something to sing about. His soul blossomed out into songs in the night Human hatred and murderous plots could not keep him from singing; rather they drew music out of him. As an old violin that has long been in the hand and under the touch of a master becomes soaked and saturated with melody until its very pores are full of it and then, however roughly it may be handled, though it be rudely struck or jarred, it will give out only deep mellow chords, so Jesus had been so long with God and his heart was so full of music, that when men laid violent hands on him and even bruised and broke his body on the cross, he sang. There is always something for us to sing about in this world. However dark our night and pitiless seem its stars, yet if we are in the love of God and the love of God is in us we shall be so harmonized and mellow in our natures that the very knocks and jars of the world will draw music from our souls.—Rev. J. H. Snowden, D.D.

95. The Unworthy Invited. Many excuse themselves from coming to the Lord's Supper on account of their unworthiness. They do not consider that the greater the sickness the more need of a physician. Christ came not to call the righteous, but sinners to repentance.

96. The Covenant. Once get the Oriental idea of a covenant, which was the idea of Jesus and his disciples, firmly fixed in the mind, and I know of nothing so satisfying to the soul, so helpful to faith, so stimulating to fidelity, or so hopeful for the final triumph of the Kingdom of Christ. It would mean to us that when we celebrate the Lord's Supper, we pledge ourselves and all that we are and have to him and his interests until we meet again on a like occasion to renew our covenant, and so on through life. On the other hand, our Lord pledges himself and all that he is and has to do for us, all the power in heaven and earth, and all that in him lies.—Thomas Douglass.

97. The Eucharist. The Supper is often called "the Eucharist," that is, "the Thanksgiving." A good name for it, too, since its Founder ordained it with the giving of thanks. Standing on the other side of the Cross, with the emblems of his own body and blood in his hands—that body so soon to be broken and that blood so soon to be poured out—he yet "gave thanks!" For the joy set before him, he was about to endure the cross, despising the shame. If he could at such a moment give thanks, surely we may do so, on this side of the cross, having entered into his labors, and having by means of his cross been brought nigh to God.—P.

98. Remembrance of Christ. "Do this in remembrance of me." For a company of people to be perfectly quiet for a few minutes and for all

to think of Jesus Christ, is a blessing to the whole community and every home that is represented. Just to let his life and character, his sacrificial death and resurrection bear their own testimony; without question, without argument, to let every man look into the Master's face; that is communion with God through Jesus Christ our Lord.

99. United at the Communion Table. I have just learned of a very beautiful and impressive Union Communion Service. It was held at Camp Dix, near Wrightstown, N. J., on a Sunday in January. It was held in the large auditorium of the camp, about one thousand being present, young men from various sections of our country. They represented many denominations, different nationalities, and different faces. Rev. W. T. Wilcox, representing the National Service Commission of the Presbyterian Church, was one of the ministers who presided and the men who received and distributed the elements were all army and navy officers, two of them being Brigadier-Generals. A large proportion of the leading men of the camp were Christians and communicants.

After a few hymns of the Cross had been sung and a fervent prayer of confession and thanksgiving offered, Mr. Wilcox stepped to the table to give the bread. But before doing so he told the following incident:

"Over in France two American soldiers were seated at a little iron table placed on the sidewalk eating a luncheon. Glancing into the street they saw a decrepit old horse dragging an old cart on which there was a coffin draped with the French tri-color. Behind the cart followed a little old woman, with head bowed, a picture of grief. A mother was following the body of her soldier boy to the grave. She was alone, an only mourner. The American soldiers arose, took off their hats, and fell in behind the little mother, to honor the memory and sacrifice of that French soldier. Other Americans saw the act and joined the silent procession. French soldiers, wounded and on leave, limped in behind, and soon hundreds were following that body to the grave. When it was lowered to his last resting-place the little mother looked around and saw a great company had honored her boy! He had not died in vain! People were grateful, hearts were tender and responsive. And she knew that the simple act of devotion on the part of the two American soldiers had resulted in this demonstration. She knelt down beside the grave and kissed the hands of the two American boys."

Tears were in the eyes of many when the application was made. The men present had come to honor the sacrifice of Christ. Other American soldiers might comprehend the significance of their act and fall in with them. Perhaps French soldiers would join them, and men of other nations until the program of Christianity would be carried out and the followers of Christ would win the world for righteousness.

In the silence of the Communion the pianist played softly such hymns as "Beneath the Cross of Jesus," "Jesus, Lover of My Soul," and "Jesus, Keep Me Near the Cross." When near the close he played, "My Jesus, I Love Thee," spontaneously the men broke forth into singing.

Those who were there speak of it as one of the most impressive services ever attended, awakening impulses of joy and pledges of devotion never to be forgotten.

100. Nearer to Christ. The relation existing between us and the Saviour in the Sacrament of the Lord's Supper is a very close and vital one. It is even more intimate and immediate than many of us imagine. In a sense we are just as near to Christ as the disciples were twenty centuries ago. It is true, we miss the physical form, but we are not deprived of the spiritual essence; we are denied his noble face, but not the stimulating vigor of his grace; we cannot touch his body, as Mary Magdalene did,

but the tactile tendrils of the soul are wound around his heart. He meets us in the Communion, and his marvelous presence makes the Sacramental experience the crowning one of our days.—Rev. C. W. Laufer.

101. Preaching and Communion. The Apostle Paul, on the occasion of his third visit to Alexandria Troas, stayed for a week and addressed the Trojan Church on the Lord's day. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Here the proclamation of the gospel and the observance of the Communion were closely conjoined. And it is interesting to think of the great Apostle as on that occasion not only proclaiming the gospel, but with his hands breaking the bread of life in the Master's Name. With what power and pathos would he discourse on "Jesus Christ, and him crucified"—and then at the Table repeat the sacred words, "Take, eat; this is my body!"

102. The Communion a Proclamation. The Communion Supper is in itself a proclamation: "Ye proclaim the Lord's death till he come." By sitting together at his table we are witnessing for him. Those with whom we company we commend.—Rev. John Timothy Stone, D.D.

103. Improper Motives. You draw near to this sacrament on false grounds if you believe that it is saving in itself; if you expect benefit from mere outward participation; if you seek to declare yourself better than others; if you would gain a reputation of goodness among men; or if you use it as a means of furthering any worldly purpose.—J. W. A.

104. Family Fellowship. What a penetrating, powerful sense of fellowship the Holy Meal brings! We look around upon each other with tenderer hearts. We think more kindly of the erring and the blundering. After all, we are brethren, children of one Father, and all in his sight weak and foolish enough. The common meal, touched with glory by its associations, makes us members together of a beloved community. We think of those who have gone on to the higher communion. We remember the stalwart saints of old regardless of sect or land. All are ours, whether Paul or Apollos or Cephas. We think of the other churches where we have worshiped and of the larger tasks of the kingdom in our time. We are bigger, and better, and holier men and women.—Rev. G. D. Allison.

105. Remember Jesus. How easy it is to forget. Most of us have one memory and a dozen forgetters. An old negro was driving a mule. Repeated strokes of the whip only resulted in the mule moving forward very swiftly for about ten seconds, when he would again drop into a slow jog trot or a walk. The old negro, with his patience about exhausted, struck the mule a hard blow, exclaiming as he did it, "Go on here, you good-for-nothing beast, you is so fergitful." And so are some of us who are not mules.

The disciples of Jesus forgot. He had taught them a lesson in humility by placing a little child in the midst. They forgot it. He taught them again by washing the feet of his disciples.

He knew them. He was going to die for them and for all the world. They must not forget that. It must be kept fresh in their memories, and in the memory of all of those who were to believe on him through the years. He took a piece of bread and a little wine and taught them a great lesson. It was a lesson which they were not to forget, and they must not let the world forget. Forget it, and the world is forever in the densest spiritual darkness; forget it, and heaven is merely a dream, and not a reality so far as we are concerned.

They must not forget. And so through the ages, since that night in

the upper room, when the disciples of the Lord have met they take a bit of bread and some wine and do as Jesus told them to do. They do it lest they forget.

We learn best by seeing. We remember best what we see. That is one reason why Jesus gave this beautifully simple object lesson to be observed by his people through all the ages.

Remember Jesus.—Rev. B. W. Spilman, D.D.

106. A Cellar, Not an Upper Chamber. Most of us like to live in an "upper room," provided there is an elevator. The first night I went to the Y. M. C. A. in San Diego every room was taken, and they had to send me to the "annex," which is in the basement. The bed was soft, and I really was as well off after I fell asleep as I should have been up on the upper floors. There was a fan for ventilation, and bright electric lights; so what did it matter?

After one gets used to it, not at all. But I did not get used to it. I was used to my breeze-swept, flower-scented sleeping-porch in Hawaii, and next day I insisted on moving up to the fourth floor in a west room which the sunlight flooded all the afternoon, and which the ocean breeze from the harbor sweetened and gave life.

That's just the difference between allowing your soul to become accustomed to the lower or the higher things of life. You can have the upper chamber of privilege and communion with the Master, but you take instead a chicken dinner with trimmings, because staying for communion would make you late for the dinner engagement.

And so you live in the basement "annex," and substitute the electric fan of artificial excitement for the upper currents of the breeze from heaven. You accept an invitation to a "movie party" on Friday night instead of going to the lecture preparatory to the Communion. You accustom your eyes to the glare of the electric light of the highly spiced novel or the flashy short-story magazine or newspaper supplement, rather than the real light of the Sun of righteousness.

If you ask me, "Well, what do you think that you get out of the Communion service that is better than the things I substitute for it?" I tell you that I get these upper currents of thought and inspiration that refresh me more than the liveliest jokes and brightest sallies of wit you will get at that chicken dinner with the kind of friends who plan such things on Sunday regardless of the church calendar.—Rev. John F. Cowan, D.D.

107. Remember Jesus Christ. How easily we forget! Have you not been ashamed more than once when you have realized that even in the communion service your mind would wander far away from the meaning of the Lord's Supper? How persistently the world will tap on the windows of our mind, and rattle at the door, and try to get a hearing with us in the most sacred moments of prayer and communion. At that last supper with his disciples the Lord Jesus explained to them that they were to remember him in what he then asked them to do. Suppose you and I were to turn our thought to Jesus Christ not only during the Lord's Supper in our church, but as Robert E. Speer has put it, whenever our thought is lifted from the ordinary tasks that occupy them. What a difference that would make in our thinking and our living! How many times during the ordinary weekday do you really think for a whole minute about the Lord Jesus? Does it almost require a Communion service in order to give you time to think about him? Let us pray now for a new remembering of him who gave himself for us.—P. E. Howard.

108. The Multiplying Guest-Chamber. No other room on earth has had the power to multiply itself so many times over as that guest-chamber in Jerusalem. The sail-loft where George Williams first organized

a Y. M. C. A. in London has given birth to an amazingly large number of buildings, huts, tents, now used for the same purpose. The little room in Williston Church has multiplied into many hundred thousand Christian Endeavor rooms. The ragged school of Robert Raikes has been a wonderful incubator of Sunday-school rooms, to accommodate the thirty million Sunday-school workers and scholars in all the world. But this "upper room" where the Lord met his disciples and ate with them the last supper, which was the first Lord's Supper in the history of the church, has multiplied into a million places where the same ceremony which he instituted and enjoined is now celebrated "in remembrance of me."—Rev. John F. Cowan, D.D.

109. The Goodman's House. The unnamed faithfuls are the overwhelming majority. We know the few names of leaders. The great crowds who follow the leaders remain unknown. Who was this man in whose home the Lord's last Passover and the first Lord's Supper were eaten? No one knows. What was he? Every one knows—a faithful, personal friend of our Lord Jesus.

Those were serious days for friendship with Jesus. The plot against his life was definitely settled upon. Jerusalem was the center of the plot. Things there were at fever heat. The utmost secrecy must be observed. This man had much to risk. He may likely enough have been a man of property and position. But the Master asks the use of his house. And he gave gladly what was asked regardless of the danger.

The Master knew his name, and has not forgotten it. He gratefully appreciated this simple token of friendship when things were at their worst for him. There is an advantage in being one of the unnamed faithfuls. We know within ourselves that whatever we do we do for Jesus' sake alone —not for any credit. No crowds will know about us. But he will, and so the faithfulness may be purer.—Rev. S. D. Gordon.

110. "In Remembrance of Me." A loving mother, having recently laid away the mortal part of a beloved Christian daughter, betook herself to prayer and the promises of the Bible, and was measurably sustained in her great sorrow. Her mind, however, was continually disposed to dwell upon her great loss, and became much absorbed in plans for the perpetuation of her child's memory. With this impulse strongly controlling her, she wended her way, on the Sabbath morning, to the sanctuary. Waves of grief rolled over her soul, as she sat in her accustomed seat near the pulpit. The memory of her now sainted one was uppermost in her thoughts, and the moments before the service commenced were occupied by tender and tearful remembrance. As she moved her heavy crêpe veil from before her face her eye fell upon the inscription, in raised letters upon the communion table, just in front of her, "In Remembrance of Me."

Instantly a flood of tears came to her relief, as the truth flashed upon her; she realized her infinite obligation to him who had saved her daughter; it seemed like a revelation from above to her weary and grieved heart. The casual glance at the familiar inscription had served to reveal how little, during her affliction, she had realized his infinite love. She was enabled heartily, and with joy, to participate in the worship, and to appropriate and rejoice in the truth as uttered by the preacher, and even to join in singing the sweet songs of Zion, which, somehow, seemed more helpful and dear than ever before. Returning home comforted this Christian mother laid the lesson to heart, and entered anew into covenant with him who loved her and gave himself for her.

Let every stricken heart learn that the surest road to comfort and peace is in tender reflections upon him who was wounded for our transgressions, rather than in nursing its sorrow, and that the most loyal remembrance of dear departed friends is in coming

closer to him who gave and who hath taken away.

111. Behold My Hands and My Feet. These were the words which Jesus spake to his ten apostles on the evening of the day of his resurrection. Behold my hands and my feet, which still retain the scars of those wounds which I received on the cross. And eight days afterwards he said to Thomas, who had declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," "Be not unbelieving, reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side." And on Mount Olivet he raised those nail-pierced hands over his adoring disciples in blessing as he ascended into heaven. Here we see only the emblems of his body broken, pierced for us, and of his blood shed for us. But in heaven, I have no doubt, we shall in reality see the print of the nails still remaining in his glorified hands and feet.

112. The Soldiers' Offense. An officer once complained to General Jackson that some soldiers were making a noise in their tent. "What are they doing?" asked the general. "They are praying now, but have been singing," was the reply. "And is that a crime?" the general demanded. "The articles of war order punishment for any unusual noise," was the reply. "God forbid that praying should be an unusual noise in the camp!" said Jackson.

113. This Do. The Saviour said, "This do." We have no choice. We have the direct command of him whom we are professing to obey. He says distinctly and authoritatively, "This do." In the face of this direct command, can we be indifferent, negligent, or lacking in obedience? There are some among us who explain away by a kind of sophistry the need and practice of communion, and yet call themselves Christians. The Saviour distinctly says, "This do," yet they explain it away and refuse the Holy Communion. Others are careless in the celebration of this sacred feast, and go for months and sometimes for years without obeying this important command. Let us hear and heed our Lord and Master as he says to all the Church, "This do."

114. The Form Without Spirit. In our Communion we are to be watchful that we worship not in form alone with the spirit. In an old church at Valsbol the men for centuries followed the practice, when returning from the sacrament, of standing on a particular spot and bowing in a certain direction. Why they did it no one knew. But later, in cleaning one of the walls, a picture of the Virgin Mary was discovered. It had been covered up by whitewash four centuries before, and the worshipers continued to bow toward it long after every one had forgotten that it was there. Are we by mere habit bowing before the lost religious experience of youth, or the religion of a former age unexperienced by us?

115. Communion Joy. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." It is a backward look to the cross, you say; yes, but for the Frenchman to look back to the rout of the Germans at the Marne, and to look back to Verdun and see General Joffre standing off the enemy with his famous declaration, "They shall not pass!" does that seem doleful to you?

It all depends on whether the "goodman of the house" is getting the "guest-chamber" ready for the coming of the Guest. I love to think of this unnamed "goodman," when he received the announcement that next Sunday would be Communion Sunday; shall we say he read it on the church calendar? I love to think of him taking a little time from the hurry and bustle of life between that and Sunday to sweep and dust that room.

And he saw that fresh table-cloths were laid, and he picked with his own hand a bouquet, and took a last loving glance about the room as he said, "I know it is not good enough for him; but, oh, it is such a joy to give him the best I have."—Rev. John F. Cowan, D.D.

116. Waiting in His Presence. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in his holy presence.—Rev. F. B. Meyer.

117. One Bread and One Body. The apostle Paul writes: "We, being many, are one bread and one body; for we are all partakers of that one bread." How beautifully is the communion of saints symbolized by the bread in the Holy Supper. That bread is composed of many grains of wheat, which having been ground into flour and baked in the oven, are brought together into one loaf. You cannot say, this portion or crumb of the consecrated bread comes from this grain of wheat, and that crumb comes from another grain. No, they are all brought together and there is now no distinction perceptible. So the Christian congregation is composed of many members. But we, being many, are brought together into one assembly or family, one bread and one body.

In the world there is a great distinction made between the rich and the poor, the high and the low, the learned and the unlearned; but at the Lord's Table we all stand on the same level, with God there is no respect of persons. The rich man stands or kneels beside the poor man, the high beside the low, the learned beside the unlearned; we all partake of the same bread and drink of the same cup. If the President of the United States should commune with us he would partake of the same bread and of the same cup with the least of us. He would get nothing more and nothing less. We are one bread and one body, one Christian, holy and divine family. God is our Father in heaven, Jesus our Elder Brother and Saviour, the Holy Ghost our Sanctifier, and we are all brethren and sisters, and children of God, and heaven is our home.

118. The Lord's Supper Preaches. One day a courtier found Henry V. attending the celebration of the Eucharist at an almost deserted side altar in Westminster Abbey, whilst a great crowd filled the nave, and hung upon the lips of a popular preacher. When the courtier inquired why he was not with the larger congregation in the nave, the King replied, "I would rather to meet my Friend than merely to hear him talked about."

119. A Place Beside Him. Those who have studied Leonardo da Vinci's great picture of the Holy Supper are familiar with the places at the Table which the painter has assigned to the twelve disciples respectively. Each of them has his fixed place beside the Master, while Jesus is in the midst. And still after the lapse of nearly nineteen centuries, the Communion Table is the center which holds Christians together. These emblems are the tokens of his presence; and whenever we thus meet as his believing people, he comes and sups with us. The Bride says of him, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."

So also shall it be in heaven. Each guest shall there have his own appropriate plate at the Table beside his Lord. Each shall wear his own individual "crown of righteousness." Amidst the glories of heaven our thoughts shall not be left to wander. Long ago there was no rest for Noah's dove outside of the ark; and that Ark for us, whether in earth or heaven, is Christ. He has not sent us away thither before going himself. He said at the first Communion Table, "I go to prepare a place for you"; and he

is doing this now. Heaven is wherever Christ is in his glorified humanity; but whether in far-off worlds, amid throbbing stars, or near us here, we know not. Enough to be assured that he is preparing an abiding place for us, and that where he is we shall be also; and "so shall we ever be with the Lord."—Rev. Charles Jerden.

120. The Lord's Supper Longed For. One of the converted Greenlanders, who had taken a seal, rather than be absent from the settlement of the missionaries when the Lord's Supper was to be administered, rowed the whole night in his kaiak with the animal in tow, and when his exertion was mentioned—"How could I," said he, "stay where I was? My soul hungers and thirsts after the Lord and his communion."

121. Sursum Corda. In the early Church a phrase consisting of two Latin words was used to announce to the assembled congregation that public prayer was about to begin. The words were *Sursum corda*—that is, "Lift up your hearts." This invitation suits us well, now that we are seated at the Communion Table. May the blessed Spirit of God enable us to lift up our hearts to him whose death we are here gathered together to "remember"; and may he make himself known to us in the breaking of bread as the propitiation for our sins, and as our Divine Master and Lord!—Rev. C. Jerden.

122. Communion in a Hayloft in France. In a letter to members of the session of First Presbyterian Church, Kansas City, Missouri, the pastor, Rev. William G. Isett, related his experience in conducting a "real" communion with some of his boys, Catholic and Protestant.

"I had communion service for my body yesterday. Some Catholic boys asked to come to my 'mass' also, and I greeted them gladly.

"The place was, of course, 'somewhere in France.' The 'church' was an upper room, formerly a hayloft, now empty, with a shell hole in the roof. The table had newspapers for a cloth. The 'service' was of two hideous green bowls, a brown jug for the wine which French officers bought for me, and two cracked brown plates, on which I had our regular canteen sweet biscuits. The major sent me a magnificent bouquet of beautiful pink roses, which I put in an exploded shell.

"There were no elders or even deacons. I served the bread and wine myself. The audience and the preacher were dressed in flannel shirts, big army shoes and rough flannel suits, all dirty and dusty from crawling over ground and sleeping in dugouts. My piano had seen many happy days; the pianist stood his gun against my table but left his ammunition belt on. His brother is organist in a big church at home, and this boy is a musician of no mean ability. The 'soloist' had been called to trench duty just before the service; otherwise we should have had a solo by a man who gets over $100 a night at home. We all had gas masks over our shoulders ready for instant use.

"The text was John 15:5; the audience the most attentive I ever had. It was a real Communion, and the first these boys had had since leaving home."

123. Lord's Supper Emblem. A father once kept a canceled bond for his family to look upon and see how he had paid a heavy debt, through much self-sacrifice, to make them happy. Christ canceled the claim of justice against us, "nailing it to his cross." In the Lord's Supper, his family look upon his bond.

124. The Crown of Thorns. When Godfrey, Duke of Bouillon, during the crusades, had conquered Jerusalem from the hands of the Turks, his soldiers wanted to make him king. But he would not accept the royal title or the crown, saying, "I will not wear a golden crown in the place where Christ my Saviour wore a crown of thorns."

Christ wore a crown of thorns on Calvary that we might wear a crown of glory in heaven. St. Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them also that love his appearing." My brother, my sister, your crown is already laid up for you in heaven!

125. The Name Above Every Name. We read in the Scriptures, that Christ humbled himself and took upon himself the form of a servant, and being found in fashion as a man, he became obedient unto death, even death upon the cross. Wherefore God has highly exalted him and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things that are in heaven (saints and angels), of things that are on earth (all peoples that do dwell on earth), and all things under the earth (all who have died or shall be raised from the dead). And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. This is our Lord and our elder Brother, whose last command before he suffered we here obey. He has declared that whosoever shall confess him before men, him will he also confess before his Father and before the angels of God. We do now confess him in partaking of this holy Sacrament. O the joy! when Christ shall confess us on that great day before the Father and the angels!—P. A.

126. Scourging Jesus. "This Jesus whom ye crucified." Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post and a soldier was scourging him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. As the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered as he saw the marks and blood-stains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward, intending to stop him. As he did so, the soldier turned around and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain.—*Christian Herald.*

127. After Communion. The desire comes to the Christian sometimes to linger long in the places of seclusion and quiet communion with God, and the heart is tempted to say, as Peter did, "Lord, it is good for us to be here; let us make . . . tabernacles," in order that the delightful experience of communion may be permanent. Jesus' answer to Peter's request was an immediate call to depart from the mount of transfiguration and to go down among the sin-stricken sorrowing people to do God's work among them. If Peter had remained on the mount of transfiguration he would have found himself alone. If, after seasons of sweet communion with God, we refuse to leave the holy mount and go down to work among our fellowmen we will find that our Lord has departed and we have lost his company. For, though we leave the mount of privilege, we do not leave the Lord. He goes with us into the office, the shop, the place of toil. By example as well as precept he teaches us that work keeps faith sweet and strong.—*Christian Observer.*

128. Remembering God. "Sometimes I'm afraid I'm not a Christian at all," the boy said doggedly. "I thought I was when I joined the church, but I don't seem to have the same interest, somehow. It isn't easy for me to remember God—to think about him a hundred times a day as I feel sure a Christian ought to do."

"You weren't at prayer meeting last night," the minister observed, looking kindly into the troubled young face.

"No, I wasn't. We had company at the house, and I guess I never thought of meeting until I heard the

bell ring." The lad flushed a little. "I'm afraid it isn't the first time."

"I am thinking about the time your father was away from home so long—on that business trip in the West." The minister spoke slowly, looking away toward the blue hills. "There was nearly a year you didn't see him, I think. Was it hard for you to remember him?"

"Not a bit." There was no uncertainty in the frank reply. "I don't suppose I thought of him as often as I do when he's in and out every few hours in the day—that is, after the first, when we all missed him so much. But we had letters every week, and of course we talked about him—mother and the girls, and all of us—and kept looking forward to the time when he'd come home. No, there wasn't much chance to forget him."

"Suppose there had been no letters, Harry? Suppose your father's name had been dropped in conversation? Suppose—"

"It would have made a difference," the other broke in eagerly. "The house would have been here, though, and the things father had given us. They'd have kept him in mind—for a time, at least. I don't know how it would have been after he had been away years and years."

"We can't see God," the minister said, after a thoughtful pause. "He is very near us, but until we have keener eyes than we have now, we must take that on trust. It isn't to be wondered at that we forget God when so many other things that we can see and touch and feel crowd in upon us. No doubt our heavenly Father took all that into account when he gave us his holy word—something like your father's weekly letters—and his house, where the members of his family could meet and talk with him. I believe that's what the Bible and the church ought to mean to us, Harry."

"I didn't stay to Communion the last time," the boy admitted, dropping his eyes. "I see what you mean, and it's right too. We had two cousins visiting that day, and they—well, they weren't at all that sort. I've missed a good many other Sundays, too; and this summer's been such a rush that my Bible reading has gone by pretty often. A fellow needs all the reminders of God he can have in a world like this."

"He certainly does, Harry," the minister said, smiling. "I fancy you're on the right track."

129. The Lord's Supper. The communion is a testimony; it bears witness to the supreme event of all time, the death of the Son of God for the redemption of men. But it does not end there. It is the sign, and may be the fact, also, that we are communing with him, his sharing of life, his heart's affection, his ideals, his manner toward others, his patience, his forgiveness, his victory over the world, with us, so that we live in him and daily walk and talk and grow in him.

130. May Doubting Souls Come to Communion? The profession which you here make is of faith in Christ, and not of assurance of hope. The distinction is important. If, therefore, you feel your sins and long to be delivered from them; if you attempt and pray to be enabled to come in faith; if you cast yourself on the righteousness of Christ, you need not dread the judgments denounced in Scripture. Hence it would be wrong to defer your profession of faith until you receive the grace of assurance.

131. The Lord's Supper. If there be anything which seems to possess a peculiar sanctity—indeed, almost such as to be received with sanctimoniousness—a kind of pensive melancholy of heart akin to superstition, it is the ordinance of the Lord's Supper. We come to it with a sigh and a silence, as if awe-struck. One would think it a fast instead of a festival, if he carefully marked our lugubrious features. Whereas it should be welcomed with a great cheerful joy, as God's best benediction.

And all true lively labor for our blessed Master is meant to have the

same purpose. If we definitely seal over all our endeavors to God, so as really to do "everything in the name of the Lord Jesus," our ordinary avocations will be simply Communions. It needs only a pure heart to bring the ordinances of the church close to the employments of honest labor.

132. The Lord's Supper a Memorial. It happened once that a family had a father who was a benefactor to the state and did such service that after his death a statue was erected in a public place to his memory, and on the pedestal his virtues were engraven that all might read his name and revere his memory. His children mingled with the people as they stood in that square and listened to their father's praise with pride. But their eyes were dry. This figure with civic robes, cut in stone, was not the man they knew and loved. Within the home were other memorials more intimate, more dear, more living—a portrait, a packet of letters, a Bible. As the family looked on such sacred possessions, they remembered him who had labored for them, had trained them from first years, had counseled, comforted, protected them. All he had done for the big world was as nothing to what he had done for his own. When they gathered round the hearth he built, on certain occasions they spoke of him with gentler voices, with softened eyes, while the strangers pass on the street. This Father is Jesus, and we are his children whom he has loved unto death.—J. W.

133. A Memorable Communion in Scotland. It was at Cambuslang, near Glasgow, Scotland, in the revival of 1742. It would seem that the dispensation of the supper had much to do with that mighty movement that filled the West of Scotland with the fragrance of heaven. The communion was celebrated in July, and Christ blessed it so wonderfully with his presence and grace that the people pleaded for its repetition, and so it was again administered in August, at which time Christ came down their souls to greet in a most remarkable way. Great crowds came to attend the same, so that no such gathering had been witnessed in Scotland since the Revolution. Some estimated the crowd at fifty thousand; others at forty; while Whitefield, the great evangelist, placed them upward of thirty thousand. They came from all sections of Scotland, Glasgow, Edinburgh, and also from England and Ireland. Worship began at 8:30 A.M., and the last table was served at sunset, and what a precious feast. The Lord was there so powerfully that some declared that they would not have missed the occasion for the world. Many of the saints cried out, "Now let thy servants depart in peace, for our eyes have seen thy salvation here," while others pleaded to die there, if such was the will of God, that they might be forever with the Lord, while others had their bands loosed coming out into the rich light and liberty of the sons of God. On this occasion Christ was present in such power that the people sat till 2 o'clock in the morning, ignoring the weather, and one could hardly walk a step without tramping on those rejoicing in Christ for mercies received, or crying out for more, while many who came to scoff remained to pray, and were made signal monuments of the divine mercy.—REV. J. ADDISON SMITH.

134. Scriptural Examples. Types of the Lord's Supper in the Old Testament: The Passover Lamb, Exod. 12:3-13; 1 Cor. 5:7. The manna, Exod. 16:15; 1 Cor. 10:3. The water from the smitten rock, Exod. 17:3-6; 1 Cor. 10:4. The institution of the Lord's Supper, as recorded in the gospels and first Epistle to the Corinthians. The first believers, Acts 2:42, 46.

135. Insufficient Reasons for Delaying Communion. Even among those who cherish a persuasion that they are born of God there are some who debar themselves from this privi-

lege. They plead that it is possible to live as a Christian without a public declaration of it; that they are not yet acknowledged by the world as reformed persons; that cases of apostasy are numerous; that they fear lest they should dishonor their profession; or that they wish to put themselves upon a long course of trial. In many cases these reasons are prompted by a secret unwillingness to take up the cross. When the love of Christ is in the heart it ought to be made public by an open confession. In the early Church there was no such thing as owning Christ and yet living separate from his people. There is danger in postponing this act upon slight grounds, and some have been known to linger thus all their days. If there is sin in hasty profession, there is also sin in neglecting the dying command of Jesus; and if fear of the world's opinion be the motive, that threatening should be well considered: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."—J. W. A.

136. Christ's Presence Real. The presence of Christ in the Sacrament must be very real, because it brings us under the compulsion and inspiration of larger service and consecration. Sometimes we come to The Supper lukewarm and go away burning with commanding enthusiasm. We come feeling ashamed that we have followed him so distantly, and go away in the resolve never to err again. There are times when we feel that the Old Story is worn out, until we have been the Lord's guest; then we can doubt no more—we depart stimulated by its charm and power. We meet the Lord and leave his side inspired for service in every needy place. The glory of God in the face of Jesus Christ sends us out into the world to anticipate and install the Golden Age of Love and Brotherhood, when the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills.

Surely this is a great mystery, but we are not confounded by it; it is the Lord's hour, and lo! he is come to change our humble hearts into gilded audience chambers of Jehovah!—Rev. Calvin W. Laufer.

137. Jesus, Bread of Life. Physical bread is the "staff" of physical life; just so Jesus the living Bread is the staff of spiritual life, yea, even more, he is life itself. Every member of his body must partake of that life. If any man has it not, "he is none of his."

138. Religion and the Soldier. The best evidence that I have had of the cry for religion on the part of the soldier was when I was working just back of the lines with a group of engineers. These men were just normal, ordinary men, but they came to me, asked for a Bible class, asked for a regular Sunday service (the chaplain was located in another part of France, with another part of this same regiment), and then asked for the communion service. That service was the best I ever officiated at. The plate was only the cover of an old mess kit. The cup was the ordinary mess-kit cup. But the symbolism was there and the spirit was there. Men of every faith partook of the communion that morning. I have officiated since, but never quite under such circumstances, or with quite such a spirit as at that service within range of the guns.

A tall mule-skinner came to me one day while I was at a certain machine-gun battalion and showed me his Testament. It was well worn. He said he had read it through many times, not because he was a saint, but because, somehow, the thing he needed he found there. He said he had never read the words of Jesus with as much understanding as he read them up there on the actual fighting-line. And he added that most of the men read their Testaments far more than one would realize. They are not fond of

displaying their religion, but it's there just the same.—Robert C. Armstrong.

139. Reverence for the Lord's Supper. Reverence for the Lord's Supper is enhanced by considering and practicing three of its aspects: Its retrospective aspect (1 Cor. 11:24), its introspective (1 Cor. 11:28, 29), and its prospective (1 Cor. 11:26; also Matt. 26:29). Separation from the world is also a condition of reverence. Think of children of God drinking the "cup of devils," and, then partaking of the Lord's cup!

140. The Lord's Supper in Telugu Land. To my mind there is no act in the religious life of the Telugus so impressive as the observance of the Lord's Supper. The little company of Christians is gathered in the rude little chapel in the center of the palem. The table is spread with its snow-white cover and the emblems of the Lord's death are placed upon it. As the pastor reads the solemn word of Scripture and describes the scene on that last night when our Lord was betrayed and took the bread and brake it, a strange stillness comes over the little company, a sense of awe and solemnity, never felt on any other occasion. It seems as if the Master himself stood in their midst and said unto them, "This is my body and this is my blood."

141. A College Communion. The Rev. Dr. G. L. Prentiss, of New York, was present at the communion service in the chapel of Wellesley College. He wrote about it to a friend.

"Never shall I forget the day or the scene. Between four and five hundred bright, lovely girls from far and near, from the East, from the Middle States, from the sunny South, from the vast Interior, from the mighty Northwest stretching to the Pacific shores, and from the distant Orient, joined with one heart and mind in the service. Together we said the Lord's Prayer and recited the Apostles' Creed. It seemed to me as if the pearly gates stood ajar, and that he who more than eighteen hundred years ago passed through them in triumph to be crowned King of Glory came near and permitted us to gaze for a little while upon his infinite beauty! There were no ruling elders and no deacons; but the youthful president of the college, her face beaming with gladness, and one of the older professors, served as deaconesses and distributed the sacred elements."

142. Reminded of the Sacrifice. There was a prisoner in one of the dungeons at the time of the French Revolution who was much beloved by many people. But there was one love which surpassed them all. It was the love of his father; and this was the proof of it. The two men bore the same name, and when the son's name was called from among those who were to die, the father answered to it, and took his place, and went to the scaffold, and laid his head upon the block. The blade of the guillotine flashed; the head fell; the father died for the son he loved. That is what Christ has done for us. When we believe this we know what love means. But think what it means to know that this love which has done so much for us is the love of the Son of God. It sets the seal of eternity upon it. It lifts the sacrifice of Jesus, and lifts us with it, up into the very heart of God.—Henry van Dyke.

143. War and the Sacrament. Many of the sacred symbols of the church have been enriched through the experiences of war. Some which had grown dull through an unguarded familiarity, or mechanical through a failure to cultivate their spiritual grace, have been revived on the fields of Flanders. Men have forgotten the symbol and have lost themselves in the great Presence which it has revealed to them under the unusual conditions of war. I am thinking especially of the sacrament of the Lord's Supper. The human heart demands a medium for conveying spiritual truth, something which will picture the unseen, something which will portray the

mystery, something which will represent the deepest feelings of the soul, something which will find its way into the subconscious life and revive the ideas and experiences long since forgotten, something which will communicate our touch with God. And certainly the Lord's Table, a heavenly picture sketched by the hand of God in the blood of Jesus Christ, so that any child can understand it, has a universal language. It matters not what may be the dialect of speech through which the ideas are conveyed, this feast can be understood by all in its simple but profound meaning. It is the one most powerful tie in the cantonments and in the land of sadness and war which has linked the men to the home church.

I have been impressed deeply with the place this service holds in the hearts of the men, not only in the cantonments, but also on the battlefield. The letters which it has been my privilege to receive from "over there," the services which I have conducted in the camps, together with the books which have fallen into my hands, bear testimony to the renewed value of the Communion Service in the lives of the men. From these sources there come some of the most precious bits of literature which have been written during the months of strife.—Rev. George Taylor, Ph.D.

144. For His Son's Sake. A busy judge was about to rebuff a poorly clad and trembling soldier who had entered his office, when he caught the handwriting of his own son in the missive he extended. It read like this:

"Dear Father.—The bearer of this is a soldier friend, discharged from the hospital, going home to die. Assist him in any way you can for Charlie's sake."

All the tender feelings of the father's heart gushed out. He let him sleep in Charlie's bed and clothes and supplied him with every comfort, for the sake of his own dear boy.

What will not God, the loving heavenly Father, do for his dear Son when he presents his pierced hands, and pierced feet, and pierced side, and precious blood, and says, "Father, they confess their sins, for my sake forgive them"? It is such a hope as this we cherish when we come to the Lord's Supper.

145. Christ Our Life. It is said that the sweetest side of any fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts from nature, rests a beautiful spiritual lesson for us all. What the sun is to the natural world, that, and much more, is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, so Christ sheds an influence over the life of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun so the best side of man is the side toward Christ.

In the Lord's Supper we turn ourselves toward the sunshine of Christ's love.—H.

146. God the Reservoir. The ancients used to marvel at the mystery of the bubbling spring; some went so far in their awe as to worship fountains and flowing streams; others peopled them with mysterious spirits. Much is made clear, however, when we know that behind these welling springs are great reservoirs of water, far back in the hills, whose power explains the single fountain. God is the great reservoir of the ages.

In the Lord's Supper we place ourselves in an attitude to receive of his fullness.—H.

147. "He Whom Thou Lovest." A faithful preacher was once lying dangerously ill, and the members of

his church were praying earnestly at his bedside that the Lord would raise him up, and preserve him to them. In doing so they made mention, among other things, of his tender watchfulness in feeding the lambs of his flock, making use of the expressions, "Lord, thou knowest how he loves thee." At this the sick man turned to them and said, "Ah, children, do not pray thus. When Mary and Martha sent to Jesus, their message was not, 'Lord, he who loveth thee,' but, 'Lord, he whom thou lovest is sick.' It is not my imperfect love to him which comforts me, but his perfect love to me." This is our comfort in the sacramental feast—the thought of Christ's love to us.

148. Is My Name Written There? It is said that on the sides of the Natural Bridge in Virginia there are a great many names engraved high up in the rocks. Among the highest names is that of George Washington. But there are some higher than Washington's, for many are ambitious to engrave their names far above any that have gone before them. So there is an ambition among men to have their names written high on the scroll of worldly fame. But the greatest honor to which a Christian should aspire is to have his name recorded in God's Book of Life.

How often are our names recorded in the church book. Your name stands recorded in the church book when you were baptized, again when you were confirmed, then every time when you communed at the Lord's table, then when you were married; and finally it will be entered there at the time of your death and burial.

It is all well and proper that our names should be recorded on all those occasions in the church book on earth, but of infinitely more importance will it be that our names are written in God's Book of Life.

John says, "I saw the dead small and great stand before God; and the books were opened, which was the book of life. And whosoever was not found written in the book of life was cast into the lake of fire." God grant that on that great day we may all see our names written in the book of life.

149. With Christ as Friend. It is said that on one occasion Seneca, the great philosopher, said to Polybius, who was complaining about his condition, "Never complain of thy hard fortune so long as Cæsar is thy friend." To those who complain about hard fortune, about hard times, about loss of health, or loss of wealth, let us say, "Never complain of your condition in life, so long as Jesus is thy friend." It is well to remember that he is a friend that sticketh closer than a brother, "and that all things work together for good to them that love God." The only thing that we need to do is to keep loving God with all our might. This is a good thought for us to cherish at the Lord's Table.

150. The Conquering Cross. It is related that when Constantine, the first Christian emperor, was marching at the head of his army to meet his adversary, Maxentius, in a battle that was to decide the fate of the Roman empire, being in great anxiety of mind, he prayed that some god might give him a sign by which he should be assured of victory, when he beheld, high in the heavens, brighter than the mid-day sun, a luminous cross, with this inscription, "By this sign thou shalt conquer." He did conquer and ever since the cross has been the standard of the Roman Empire.

The cross is still the sign by which the Christian gains the victory over the world, the flesh and the devil. Here again, as we surround the Lord's table, we place our hope of victory, not in an arm of flesh, not even in this outward ceremony, but in the cross of Christ; that is, in the atonement which Christ wrought for us by his suffering and death on the cross. Let us always cling to this cross and we shall be safe.—Rev. P. Anstadt, D.D.

151. A Midnight Communion Service. I have been asked to tell

the story of one of the most unique and thrilling religious services which it has ever been my privilege to attend. It occurred last summer, while I was Religious Work Director at Camp Merritt, N. J., the great embarkation camp, as it was then, through which hundreds of thousands of our splendid young soldiers were passing on their way to the battlefront in Europe.

At the close of a very busy Saturday I had retired late and was just dropping off to sleep, when I was startled into consciousness by the flash of a bull's-eye lantern in my face. The door of the little room which my two roommates and I occupied at the back of Y. M. C. A. hut No. 1 was not locked, and our big genial secretary, who was charged with the responsibility of looking after the welfare of incoming and outgoing troops, had entered and was pointing the lantern at me. With him was a young lieutenant who turned out to be a Roman Catholic, and at whose request the Secretary had come to me. He brought the word that a number of men under his command, who were Protestants and who were to start overseas that night, had asked if they could partake of the communion before they marched out of camp. In accordance with their desire, he asked me to come at once to their barracks, and conduct the service, for the time of their departure was so near that they would not be allowed to come to the Y. M. C. A. building.

So I jumped out of my cot and dressed in a hurry; then woke up another of our secretaries who was an Episcopal minister and who, I knew, had some packages of wafers for use in Communion services. Securing from him one of the packages containing one hundred wafers, which I supposed would be sufficient, also a large communion cup, I hastened with another minister to the barracks. We found that the men, each with his full overseas equipment, had been ordered out of the barracks, preparatory to leaving camp. So the service had to be held in the open, without any table, and, like its prototype the Passover, it was to be eaten in haste, with loins girded and shoes on feet and staves (or rather guns) in hand, as Exodus 12:11 describes.

It was a thrilling sight to see those hundreds of splendid young American soldiers, drawn up in the clear light of a brilliant full moon. At their officers' command they quickly gathered about us in a big circle. I tried to make clear to them that their participation in the service was entirely voluntary, and that any who preferred the Roman Catholic form of its administration would have the opportunity of receiving it thus immediately after our service, when a priest would celebrate the mass. Apparently the great majority were Protestants, or at least preferred our form of service, for when the invitation to take the bread and cup was extended in Jesus' name to all who loved him, believed in him as their Saviour and purposed to obey him as their Lord, at once they formed two long lines which filed past us on either side. Following the custom which chaplains have found most convenient and expeditious when conducting such services in the field, we dipped the wafers in the cup and gave one to each man, thus administering the bread and the wine together, until it became evident that we would soon exhaust our supply, so great was the number of those who wished to participate. So we soon began breaking each wafer in two or three parts and giving each man a part, until all the wafers were taken, and still the men came. To fifty or sixty more we could simply pass the cup, and have each man taste of the emblem of Jesus' life laid down.

Thus several hundred men in all, with bared heads, quietly and reverently partook of the holy feast and returned to their places in the ranks. Then we all joined in a simple prayer of thanksgiving to God for his unspeakable gift of love to men. After the benediction, a number stepped forward to express their gratitude or to ask for special prayers for themselves or their loved ones. One lad who held

onto my hand a bit longer than the others, said with a tremor in his voice, "After this, it's different." A little later, the ordered tread of heavy shoes upon the concrete road told of the departure of those present-day Crusaders, ready in the power and in the spirit of their divine Captain to lay down life itself for others' sakes.—Rev. Minot C. Morgan, D.D.

152. Friends Forever. To eat and drink with an Oriental was significant of mutual love and confidence. When invited to come it was felt to be an insult to the host if a refusal was given. Christ by the sacramental feast invites his friends to come and sup with him. He gave his parting words at that feast, and they are on record for us to read before we, too, "Take, eat."

153. A Personal Visit from Christ. Would you like such a visit from the Saviour, were he now upon the earth going about from village to village? Should you see him approaching, would you spring to welcome him, or would you feel regret, and shrink away? "Then were the disciples glad when they saw the Lord." No other sight would have given them such joy. Would you be glad to see him, and would the sight give you joy?

By questions like these, you may be enabled to judge of your spiritual state. If you do indeed love the Saviour, there is no earthly friend that you could so much rejoice to meet. His coming to your abode would be hailed with delight. Like Mary of Bethany, you would esteem it your highest privilege to sit at his feet and hear his word.

154. In the Communion Service the Tide Returns. "A lobster, when left high and dry upon the rocks has not the energy to creep back to the sea, but waits for the tide to come back to it. If the tide does not rise high enough it remains where it is and dies. When the tide of love—my love to God, God's love to me—rises high in my life, it floats my soul out to safety and spiritual abundance."

155. Still Remembered. While they still sat at the table, Jesus took a piece of bread in his hand, asked a blessing, then broke it and said, I want you to remember me when I am gone by eating bread together: Take, and eat of it. Then Jesus took a cup and poured into it some juice of the fruit of the vine. As he held the cup he gave thanks, then passed it to them, saying, Drink ye all of it. Then Jesus said, I will not eat and drink with you again until we meet in my Father's kingdom.

In that quiet way, in that upper room, Jesus had started a memorial supper which was to be remembered during hundreds of years, even until now. It was the last supper which Jesus shared with his disciples, but became known as the Lord's Supper, and is still remembered whenever a church holds its Communion service. Jesus said, "This do in remembrance of me."

156. "It Is Good for Us to Be Here." A man once dreamed that he was swept into the glory world, and he was delighted to think that he had made heaven at last. Then an angel came to him and said, "Come, I want to show you something." He took him to the battlements and said, "Look down yonder; what do you see?" "I see a very dark world." "Look and see if you know it." "Why, yes," he answered; "that is the world I came from." "What do you see?" "Why, men are blindfolded there; many of them are going over a precipice." "Well, will you stay here and enjoy heaven, or will you go back to earth, and spend a little longer time, and tell those men about this world?" The man awoke from his sleep, and since then he has said, "I have never wished myself dead since."—D. L. Moody.

157. The Lord's Supper a Memorial. "This do," said our Lord, "in remembrance of me,"—that is, "for my memorial." What a wonderful

monument! As Christianity is unique, so are its ordinances," said Dr. H. G. Weston in *Matthew, the Genesis of the New Testament.* "What human society, in any age, ever instituted a feast to commemorate the death of its founder? Men celebrate with festivity and rejoicing the birth of their heroes, their accession to power, the date of the discoveries by which they enriched the world. Sometimes, indeed, the death is observed, but always as an occasion of sorrow, oftentimes of wrath, never with gladness. In other memorials, only those who are living at a particular time or in a particular country can take part in the erection of the monument; all others can only gaze and admire and envy. In the erection of the Christian memorial every lover of the Lord, down to the end of time, no matter in what age or land, can have as intimate a part as the most favored apostle. To-day, after the lapse of eighteen hundred years, the feast is observed as lovingly and reverently as ever."

158. Christ Our Resting Place. In some parts of India there are provided along the road resting places for those who carry heavy loads on their heads. Such a resting place is called a Sumatanga. These rests have a shelf where the traveler can easily drop his burden. Beneath is a shady, recessed seat where he can quietly rest. Referring to one of these a native Christian said, "Christ is my Sumatanga." Christ is our Resting Place and the Lord's Supper is one of the places where he has put a shelf to support our load. Rest here, and be thankful.

159. Called to Sit at the Royal Table. Every year, at the summit of Mount Gerizim, the Samaritans eat the Passover standing, with loins girt and shoes upon their feet, just as their ancestors stood at the time of their deliverance from the Egyptians at the first Passover. They drink the wine mingled with water, the head of the family drinking first. The bitter herb, perhaps wild endive, is laid on a morsel of unleavened bread, the bitter moss representing their hard lot in Egypt. The bread is handed to each with the words, "This is the bread of affliction." A second cup, wine mingled with water, is poured out, and a discourse on the lesson of the feast is given, after which Psalms 113 and 114 are sung. A shout of thanksgiving follows.

160. Communion Cultivates Spiritual Appreciation. The most beautiful things open not to the eye, but to the soul fitted to understand them. "Well, I do not see that she is much superior to other women," said a man to Newhall as he stood in rapt admiration before the Sistine Madonna in the Dresden Gallery. Dr. Newhall says: "I made no reply; much less did I think of arguing the matter with him; for should I attempt to prove beauty to a man on whom the Sistine Madonna had failed?"

161. New Emphasis on the Sacrament. Before the war, we sometimes heard it said that the sacraments were non-essentials in the life of the Christian. I venture to say that so long as the church remains a divine-human institution, with its greatest appeal to the affections and its deepest reaches in the feelings of the soul, it will retain pictures, object lessons, concrete incarnations of the great things of God. How would the world ever have understood God, had he not embodied himself in the Saviour! One of the men who honors my Roll of Defenders, confirms the enriched value of the Communion through the experience in France. He writes: "With all our excitement we never miss our little church service, held each Sabbath under the trees. Last Sabbath we had our first Communion service since leaving the States. It certainly did me more good than can ever be told. To stand before the little communion table in the woods brings God very near." It took the unusual circumstances, the touch of homesickness, the memories of the family pew, to bring

to this soldier's heart the meaning of Christ's Presence in the East. He had missed it in the home church; he will never miss it again.

The message I want to bring is this: We must make a great deal more of the Sacrament if we are to meet the newly aroused interest in the hearts of those men who have felt the touch of war. The home church can either kill the enlivened impulse or nourish it so that the fruits of the Spirit will be manifested. Let us stress the hours of preparation, the need of Bible-reading and prayer, the need of meditation in company with Christ. Let us make every effort to have every member present at each Feast, and God will enrich the church's power.—G. T.

162. Imperfect Views of the Lord's Supper. Some persons seem never to acquire a distinct notion of the Lord's Supper in its essential nature. There are certain things implied in it and flowing from it which nevertheless are not its grand peculiarity and characteristic. These confused apprehensions are encouraged by some of our familiar phrases. For example, few expressions are more common in reference to the communion than that of "joining the church"; but this is only incidental, and indeed baptism and not the eucharist is the rite of initiation. We do, in fact, join ourselves to the Lord's people; but this is not the primary idea. In like manner, it is a "profession of religion," and so of a purpose to lead a holy life; but this also is secondary, and not included in the rite as such. Again, though it seals to believers the benefits of the Covenant of Grace, the Lord's supper is not itself a covenant. The notion of vow or compact does not enter into the original idea. Great evils will be avoided if you fix your thoughts first on that view which is first in the institution itself. It is a remembering of Christ—a showing forth the Lord's death—a feeding on his body and blood—and a communion with his people; and while the other aspects, properly guarded, are not to be rejected, these should be the precise object of our contemplations.—J. W. A.

163. His Death Evidence of His Love. Dostoevski, in his powerful romance, *The Idiot,* describes two Russians stopping before Holbein's picture of Jesus being lowered from the cross, with mangled body, and traces of pain, wounds, and bruises on his limbs. "I like looking at that picture," says one. "That picture!" exclaims his friend. "That picture. Why, some people's faith is ruined by that picture." He goes on to explain that it is a representation of death as a blind, implacable force, working its will on this grand, priceless Being, himself worth more than all nature and all the earth. But as an evidence of Christ's great love his death utters a blessed message to his followers.

164. Covenanting with Christ and His Truth. When the attempt is made to disassociate from the Communion any idea of the sacrificial death of him who instituted it, it may be well for us once again to bring into clear relation to it the truths which the Word of God puts there; which Christ himself put there. No one of these surely is more vital than this very truth of his blood of the new covenant "which is shed for many for the remission of sins." And if, as one would say, "the fundamental meaning of the Lord's Supper to us is loyalty to him and his teachings," then we ought to be loyal most of all to this fundamental teaching of his at the very moment when the ordinance was instituted, and recognize always that our loyalty is to One who died that we might live. Anything short of this makes the word loyalty meaningless, as would be the institution itself without this association, which the apostle Paul also set forth as a revelation from the Lord.

Both the time of its institution and its relation to the Passover as a type are suggestive of another association which cannot be avoided. But not

only back of the prophetic passover, nor even to the slain Lamb of Calvary, but forward to the "marriage supper of the Lamb" should our hearts go in solemn gladness when in remembrance of him we "do show the Lord's death till he come."—C. C. Ellis.

165. The Supper's Teaching Value. Some Christians, happily few in number, have disparaged the Communion because of the superstitions which have gathered round it in the dark ages. Now, thousands of Protestants entirely ignore the observance. It grieves us to see so many get up from the pews and go out when the Supper begins. For this memorial rite can be made, and should be, the very climax of all the observances of the Church. Its teaching value is tremendous. It has the great psychological advantage of being acted out by all. It is a break from the monotony of talk from the pulpit. It speaks for itself. We who work among the children should explain its lessons to them so that they may understand at least in part before they first participate and especially that they may not begin with wrong ideas.—Rev. G. D. Allison, D.D.

166. Communion Sunday. Archimedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever, by which power all nations shall yet be lifted. The Preparatory Service, Communion Sunday and the celebration of the Lord's Supper are to bring freshly to mind the meaning of the cross and to awaken anew in all disciples a love for and consecration to Christ and to his work for the world.

167. Remember Christ Jesus. "Do this in remembrance of me." That single brief injunction seems to waive out of sight every one else, and everything else, in the universe. At the Communion table we should see and hear no man save Jesus only.

We need to have seasons for remembering our crucified Master, for we are sadly apt to forget him. We too often act as if we had no loving protector to take care of us, and no shepherd to guide our footsteps. We worry over perishable trifles, and fret about paltry losses, forgetting strangely that "all things are ours, and we are Christ's, and Christ is God's." We get discouraged under trials, and worse still, we fall into shameful sins, just as if our Lord had vanished out of all sight and hearing of us. Depend upon it, that he who knoweth what is in man, did a most wise and needful thing for us, when he commanded us to come together often and do this in remembrance of him. We had better forget every friend or kinsman on earth than forget him who redeemed us and set our feet on the pathway to heaven. Sooner let us forget everything we have ever learned than let the Commandments of Christ fade from our memory. Among all the last words of dying mortals recorded in Scripture or in history I know of none more appropriate for our last departing breath than those uttered by that courageous believer on Calvary: "Jesus, remember me when thou comest into thy kingdom."

168. The Bread and the Cup. As the celebration of the paschal feast closed, Jesus solemnly and impressively took the bread, and after repeating the blessing distributed the pieces among them. Each looked at him inquiringly and waited to know his meaning. "Take it," he said: "this is my body." Then he poured the wine for each. "Drink ye all: this is my blood of the covenant." What new significance was added there to old-time ceremony! His body was to be sacrificed, and yet that sacrifice was to feed human souls. His blood was soon to be shed, yet it should refresh and heal weary men throughout the ages to come. Betrayal meant death, but death did not mean defeat. It meant larger service and sublimer victory. The shedding of his blood was the seal to a greater covenant than

that of Abraham. Into its blessings might enter all the tribes of earth.

How awestricken must the disciples have been! They could not begin to understand. What eager questionings and wondrous teachings followed, as are partially revealed in the Gospel of John. Mark's brevity is characteristic and leaves the true impression of a band of men who did not even yet understand what their leader had in mind. But they did see him a Victorious One, joining in song and prayer, and then calmly going forth to suffer and die.—A.

169. The Shared Sacrament. There are some lovely legends clustering around the Communion table: the legend of "The Holy Grail," "The Vision of Sir Launfal," and others with which literature has made young people familiar. But fact is often more beautiful than fiction, and incidents we meet with in everyday life appeal to us with greater interest than stories of the long ago.

At a Communion service I recently conducted, a dear young boy when offered the bread ate only part of it; the remainder he carefully wrapped in the corner of his handkerchief, and carried home to his invalid mother.

A few days later I heard from her lips the sequel to the incident. On arriving home from church that Sunday morning, the boy took the bread from his handkerchief and said, "Mother, you cannot go to the Communion service now, so I thought if I brought you some of the bread you could have Communion here, and Jesus would bless you as much in eating the bread here as at church." Taking the sacrament at the hands of her own young son brought Christ very near, and truly he was made known in the breaking of bread.

It was a great joy to that mother, and it helped her to bear her suffering to know that she had a boy whose love prompted him to think of and carry out a plan to bring the Lord's table into her sick room.

Let all the boys and girls who take part in a Communion service carry the spirit of it in every helpful way that love will suggest into the lives of others.

"The Holy Supper is kept indeed
In what we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare."

—Rev. T. A. Bolling.

170. Can We Really Partake of Christ's Body? When our Lord Jesus Christ offered himself to the world, he did so with no reservations. And he offers himself to us in far greater literalness than most of us have realized. We can partake of Christ's body—eat his flesh and drink his blood—by receiving him literally into ourselves and entering literally into him. Jesus Christ never gives eternal life to any one as something apart from himself. He is Life; not has life, but is Life. "I am the life," he said. There is no eternal life in the created universe except as it exists in Christ. All such life is literally limited to himself, his own Person, his own Body,—not the natural, physical body in which he lived when on earth as a man, but his eternal, spiritual body. Therefore the only way in which we can have life in ourselves is to have Christ in ourselves: to take him literally into ourselves, and let him take us, body, soul, and spirit, into himself, so that Christ and we are one, joined in eternal, organic union.

The natural man balks and stumbles at this. "How can these things be?" we ask. But the partaking of Christ as our only way of life is the message of the New Testament. Over and over again we find this truth stated and urged and reiterated.—*Sunday School Times.*

171. To Understand the Lord's Supper. In order to understand the Lord's Supper we must remember that it was grafted onto the Passover

Feast, which was the sign of God's covenant with his people when he brought them out of Egypt. It will help us to avoid errors if we interpret the New Testament in the light of the Old. See Luke 22:22. We are told that during the Passover Service it was said, "This is the bread of affliction which our fathers ate in the land of Egypt." These words will illustrate what our Lord said in instituting the supper. Deliverance from Egypt symbolized spiritual redemption, and Christ is said to be our Passover (1 Cor. 5:7).—Rev. W. H. G. Thomas.

172. Questions Before the Communion. Have I seen myself to be by nature and by practice a lost and helpless sinner? Have I seen not only the sinfulness of particular acts and omissions, but that my heart is a seat and fountain of sin and that in me as unrenewed there is no good thing? Has a view of this led me to despair of help from myself and to see that I must be altogether indebted to Christ for salvation and to the gracious aid of the Holy Spirit for strength and ability to perform my duty?

On what is my hope of acceptance with God founded? On my reformation? on my sorrow for sin? on my prayers? on my tears? on my good works and religious observances? or on Christ alone, as my all in all? Has Christ ever appeared very precious to me? Have I ever felt great freedom in committing my soul to him? If I have done this, has it been not only to be delivered from the punishment due to sin but also from the power, pollution, dominion, and very existence of sin within me?

Do I hate all sin and desire to be delivered from it, without any exception of a favorite lust? Do I pray much to be delivered from sin? Do I strive against it? Do I avoid temptation? Do I, in any measure, obtain the victory over sin? Have I so repented of it, that my soul is really set against it?

Have I counted the cost of following Christ, or of being truly religious? Am I willing to take up the cross and to follow Christ whithersoever he shall lead me? Is it my solemn purpose, in reliance on his gracious aid, to cleave to him and to his cause and people to the end of life?

Do I earnestly desire to be more and more conformed to God and to his holy law, to bear more and more the likeness of my Redeemer? Am I resolved, in God's strength, to endeavor conscientiously to perform my whole duty to God, to my neighbor, and to myself?

Do I make conscience of secret prayer daily? Do I ever experience delight in it? Do I love the Bible? Do I ever perceive a sweetness in its truths? Do I find them suited to my necessities, and do I at times see a wonderful beauty, excellence, and glory in God's Word? Do I take it as the "man of my counsel," and endeavor to have both heart and life conformed to its requisitions?

Have I given myself away to God, solemnly and irrevocably, hoping for acceptance through Christ alone, and taking God in Christ as the covenant God and satisfying portion of my soul? Does the glory of God appear to me the first, greatest, and best of all objects?

Have I such a love to mankind as was unknown to me before? Have I a great desire that the souls of men should be saved, by being brought to the Redeemer? Do I feel a peculiar love to God's people, because they bear their Saviour's image? Am I in charity with every brother-professor? If not, have I made endeavors to be reconciled? Do I from the heart forgive all who have injured me? Do I desire and endeavor to grow in grace and in knowledge of Christ my Saviour more and more? Am I willing to sit at his feet as a little child, and to submit my understanding implicitly to his teaching, imploring his Spirit to guide me into all necessary truth, to save me from all fatal errors, to enable me to receive the truth in the love of it, and to transform me more and more into a likeness of himself?

Do I love the Lord Jesus Christ? Do I especially love him as dying for my sins? Do I desire to remember him in this his dying love at his table? Do I feel it to be important to adorn religion by a holy, exemplary, amiable, and blameless walk? Do I fear to bring a reproach on the cause of Christ? Am I afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?—J. W. A.

173. It Keeps Him in Mind. A Malay youth who was being educated in Scotland, as he came out of the church one Sunday, was asked: "What have you seen in church to-day?" He answered, "I see people take bread and wine." "And what does that mean?" "The body and blood of Jesus Christ." "Is it really the body and blood of Jesus Christ?" "Oh, no," said he, "not all same; it keep in mind—keep in mind his body and blood—he die for sinners."

174. The Lord's Desire. If the Saviour with desire desires to eat this Passover with us, shall there be no corresponding desire in our heart? Will there be no answering response? It is all he asks for—desire. If we come humbly because we need, because we want, because we desire, he will fulfill the desire of them that fear him. It is not only that he gives gracious gifts for our need in sorrow or temptation or sin, and not only that he gives love, but also that he gives himself. When we can say, "There is none on earth that I desire besides Thee," we are on the way to be satisfied.—Rev. Hugh Black, D.D.

175. The Home Gathering. The Lord's Supper may be called the "Home Gathering" of God's children in commemoration of Sacrificial Love for the saving of the world. No act of the Christian is more solemn or more significant than this remembrance of the Crucified. Calvary is the one supreme sacred spot in all the earth, and the death of Christ the one divinely sacrificial death of all the ages. He who approaches the table of the Lord with ordinary feelings may well question his personal relation to Christ and his personal interest in the wonderful provisions of redeeming grace.—Twitchell.

176. The Upper Room an Institution. The upper room is an institution in the social life of the East; the "upper room" has become equally significant in the redemption life of the world. It is the trysting-place of privacy and intimacy, a "secret place of the Most High." To enter there is to withdraw from the lower room of worldliness and to be secluded in the "upper room" of intimacy with God. The "upper room" was no mere accident or incident in the institution of the sacrament of the Supper; it was also a selected place, selected by the Lord's providence, which went ahead and sent the man with the pitcher to show the disciples the way.

The twilight is falling rapidly now. Things that were seen through the window are disappearing and those other things that one sees through the windows of the soul are beginning to come into view. That table there—I did not notice it until now. It is a strange looking table, set around the three sides of a square, and the guests are reclining upon couches. Is not that he? and surely, yes, that is John reclining upon his bosom, "far ben" with the Saviour. They are in the "upper room" of the world's redemption.—*Sunday School Times.*

177. Holding On or Passing On. A little leaflet has been recently published based on the supposition of a man holding onto the cup, at the Lord's Supper, instead of passing it on. America has received it but has not passed it on as she should. "The heathen are perishing for want of that cup, but we do not pass it on to them: is that right?"

"Drink ye all of it." The minister asked the usual question at the close of the Communion service. "Have any been omitted?" There was no audible reply, but to a woman there,

like a flash, came a vision of vast multitudes of longing faces—millions upon millions stretching round the world—Chinese, African, Indian, with dumb lips, but saying with their reproachful eyes, "Yes, we have been omitted."

178. "In Remembrance of Me." Every time I read the account of the institution of the Supper, in Luke, and in Paul's letter to the Corinthians, I am more and more impressed with the intense personality of the Saviour's ideal. He did not tell his disciples to meet together and commemorate the establishment of Christianity. He did not make this new Passover feast as the memorial of deliverance, like that of the old dispensation. No, he sought to gather at the Supper, whenever celebrated, in all time, the thoughts, the affections and the hopes of the celebrants around himself.

179. Keeping the Feast. A saint of modern times notes in his Journal, "Lord, I touched the hem of thy garment to-day in taking the bread and wine; surely, there will be health flowing forth." "Giftless we come to him who all things gives, and live because he lives."

We eat the bread and drink the cup; and the food is customary and familiar.

It was scarcely so with the Passover, the Jewish festival which the Supper superseded. Special preparations were made for it. An elaborate ritual was gone through. The fare was not that of every day. The paschal solemnity was separate, distinctive, Hebrew, intended to recall a great deliverance in the annals of one chosen race. But what is simpler than bread and wine? and what more universal? This is food with which men everywhere are acquainted. It symbolizes the good news that Christ is hemmed in by no restrictions. Tides of his mercy have overflowed the barriers of Judaism. The table of his bounty is spread for all.

And as he is for each man, woman, and child who will take him, he is level to the appreciation of each. Of course, there are depths in Christ which the plummet of sages cannot sound, and heights which the most adventurous speculation cannot climb. But his best things, his power to save us and his love to make us his own, are for the poorest, the weakest, and the lowliest. We discern at once the worth of his gifts, and feel immediately the pull of his invitations. He is the Food that has an instantaneous appeal.—Rev. Alexander Smellie, D.D.

180. Undue Fears in Approaching Communion. There is a godly fear which becomes the approach to this sacrament. But there is nothing profitable in a legal and slavish dread, which is often compounded of self-righteousness and superstition. Terror does not belong to the Lord's Supper, which you should consider as a feast of love. The Lord Jesus himself invites you, where he has promised to be present. Deliberately consider with what feelings you would enter an apartment if you knew that the blessed Saviour in his visible humanity was waiting to receive you. He was often thus approached. Did he reject or frown on the Syro-phœnician, or the sinful woman at Simon's house, or the woman taken in adultery? "This man," it was said, "receiveth sinners." And he is "Jesus Christ, the same yesterday, to-day, and for ever."—J. W. A.

181. Value of the Sacrament. How much does the Communion service mean to me? The question is prompted by reading the account of Lucy Larcom's feelings, as given in her biography, when she knelt in the chancel of Trinity Church, Boston, and received the sacrament for the first time after a lapse of years. Of a naturally devout temperament she yet withheld herself from fellowship with the church until late in life, and then she says, "I have been in a false position all these years—I see it now. It does mean something to name the name of Christ in the presence of his

people, as one of their company." From that time onward the Communion season grew increasingly dear to her. But is the service not losing something of its impressiveness in these days when emphasis is laid so strongly upon the active side of Christian life? It is not unusual for church members actually to forget when Communion Sunday comes around. Let us see that the young people in our homes and Sunday-school classes do not lose their sensitiveness to this most tender and spiritually uplifting ordinance.—*Congregationalist.*

182. A Bhil Communion. Rev. Dr. J. Buchanan is a devoted missionary of the Canadian Presbyterian Church to the Bhils of Central India. Writing of a Communion among the lepers he says:

"In my first communion service among the Bhils over twenty years ago there was a family, some of whom had died of leprosy, others of the family had symptoms not unlike the beginning of the disease. So watching for some way not to offend by saying, "You take last," I devised the plan of using leaves for the individual cup. That plan has been continued ever since. The leaf is so much used everywhere in India for both food and drink. Hence, it came very naturally to the people. The morning of the sacrament an elder gathers a quantity of nice fresh green leaves. These are washed if dusty and put on a tray covered with a little towel or napkin. When the wine is about to be served one elder passes ahead with the tray of leaves. Each member takes one, gives it a little fold to form a cup, and then another elder follows with the glass and with a spoon pours a little in each leaf. After the second elder another follows to take up the used leaves on another tray. I have thought how nice it would be—if not too extravagant—if one could have a bunch of tinted maple leaves some time for communion. It would speak to us Canadians of home and to us and Bhils alike of the blood that was shed upon Calvary for all mankind."

183. Christ's Service of Love. Is not this humble receptiveness the true mood and attitude for us at the Sacrament of the Lord's Supper? It is his Supper. We have no place there, except as those who need and who come at his gracious invitation to accept. In Communion we celebrate nothing in us, but all in him. We are not celebrating our faith, or constancy or love, but his. Christ's love does not depend on our faith, but our faith depends on his love. Our service depends on his love, also. We need to feed our faith there if we are to serve him at all. "If any man serve me, let him follow me." The way to serve is to be a disciple; to sit at his feet, to learn of him, to submit to him. Before we can do his work we must drink of his spirit and let him teach us his secret. Before we can serve him we must be humble enough to let him serve us.—Rev. Hugh Black, D.D.

184. Christ's Presence Real. The presence of Christ in the Sacrament must be very real, because it brings us under the compulsion and inspiration of larger service and consecration. Sometimes we come to the Supper lukewarm and go away burning with commanding enthusiasm. We come feeling ashamed that we have followed him so distantly, and go away in the resolve never to err again. There are times when we feel that the Old Story is worn out, until we have been the Lord's guest. Then we can doubt no more—we depart stimulated by its charm and power. We meet the Lord and leave his side inspired for service in every needy place. The glory of God in the face of Jesus Christ sends us out into the world to anticipate and install the Golden Age of Love and Brotherhood, when the mountain of the Lord's house shall be established in the top of the mountains and it shall be exalted above the hills.

Surely this is a great mystery, but we are not confounded by it; it is the Lord's hour, and lo! he is come to change our humble hearts into gilded audience chambers of Jehovah!—Rev. Calvin W. Laufer.

185. "In Remembrance of Me." An old writer says, very tersely and truly, "The more thou thinkest of Jesus the happier thou art, and the better thou art." In him are embodied all excellence, all loveliness, and all that we need. We cannot comprehend that unique personality that was both human and divine, but we can see how wondrously it meets the longing and the need of our hearts. If the Jesus of the gospels, who washed his disciples' feet, is the King of Glory, if he who made and governs all worlds is "as a Lamb that had been slain" in the midst of the throne, truly he "filleth all things," and he ought to fill our spirits as we remember him, with wonder and love, with faith and joy. The only reason that we are ever in doubt, in sadness, or in fear, is that we forget "what a friend we have in Jesus."—C. E. B.

186. This I Do for Thee. Count Zinzendorf, the founder of the Moravian Church, was traveling on one occasion in this country on a missionary tour, and stopped at an inn to get his dinner. While his meal was being prepared he remained alone in a room, and observed against the wall a picture of Christ on the cross. He wrote under the picture these words:

"This I have done for thee;
What wilt thou do for me?"

When he was gone, the family saw the words written under the picture of the crucified Christ. They had been careless on the subject of religion, but these words made such a deep impression that it resulted in the conversion of the family, and when Zinzendorf came there again, they thanked him for these words which he had written, and which had proved such a blessing to them.

We are now standing beneath the cross of Christ. By faith we see him, with outstretched arms, with pierced hands and feet, and he says to each of us, "See!

'This I have done for thee;
What wilt thou do for me?' "

And the language of our hearts is, O Lord, what can we do for thee? We can never repay that debt of love we owe to thee. All that we can do is to consecrate ourselves to thy service; all the energies of our bodies, all the faculties of our minds, we dedicate them anew to thy service and thy praise. Here, Lord, we give ourselves to thee, 'tis all that we can do.—P. A.

187. "In Remembrance of Me." 1 Cor. 11:34. The Lord's Supper is more than a memorial. But its memorial significance should not be ignored. The Paschal supper commemorated an event; the Lord's Supper commemorates a person. Salvation is due not simply to what Jesus did, but to what he was and is and evermore shall be. Believers are to remember him as crucified, risen, exalted, glorified, and ruling over all for their salvation.—*Cut Gems.*

188. He Died for Me. Some time after the Civil War a man was seen in the cemetery of a Southern State decorating a soldier's grave, and placing a tombstone at the head of it. Some one asked him, "Is your son buried in this grave?" "No," said the man, "he was not my son." "Was he your brother?" "No, he was not my brother." "Well, how was he related to you?" "He was no relation of mine at all," said the man, "but he died for me."

Then he related that during the war he was drafted, and not having the means to buy a substitute, he would have had to go to war, leaving his wife and children in a state of destitution. "Then the young man who lies buried here came and offered to go in my place. He was wounded in one of the battles, died in the hospital, and was buried here. This is where and what I would be now if he had not taken my place. Therefore, I say, he died for me, and I have come to set up this memorial stone over his grave, as an expression of my love and gratitude."

Thus we, too, can say, Jesus died

for me. He was my substitute. He suffered and died in my place. These are the emblems of his broken body and his shed blood, and we are met here to celebrate the memorial of his death.

189. A Suggestive Painting. Leonardo da Vinci's Fresco, in the Refrectory of Sta Maria delle Grazie, at Milan, "was the most consummate outcome of his genius. Every other picture of the Lord's Supper is dwarfed into insignificance by the side of this. Christ himself remains majestic in isolation, his wonderful majesty only slightly dimmed by sadness. The apostles are divided into four groups. At the right of the Saviour, Peter is leaning across the traitor Judas to whisper into the ear of the youthful and beautiful St. John that he should ask Christ whom he meant to indicate. Peter is ardent and excited; John is sunk in sorrow. Judas is grasping the bag in his right hand, while his left, half lifted from the table, shows that he, too, is alarmed. His face is powerful and bad, but not revolting. His arm has, at least, in Raphael Mengs' engraving, "with evil omen, upset the salt cellar."—Rev. F. W. Farrar.

190. The Tenderness of God. He will gather the lambs in his arms, and carry them in his bosom. A traveler in Palestine says, "I saw a shepherd with the folds of his coat bent far outward, and I wondered what was contained in that amplitude of apparel, and said to the dragoman: "What has that shepherd got under his coat?" and the dragoman said: "It is a very young lamb he is carrying; it is too young and too weak and too cold to keep up with the flock." At that moment I saw the lamb put its head out from the shepherd's bosom, and I said: "There it is now, Israel's description of the tenderness of God."

There are some of us who come to the Lord's Table who feel our weakness and lack of keeping up with the flock of God, but let us here remember that the Lord is our shepherd and that he is very tender in his treatment of the lambs of his flock.—H.

191. The Communion Service a Conscious Fellowship. One evening a student asked Phillips Brooks this question, in a perplexed and serious tone: "Is conscious personal fellowship with Jesus Christ a part of Christianity?" Phillips Brooks was immediately as much in earnest as his questioner. He hesitated, reflected, and replied decisively: "Conscious personal fellowship with Jesus Christ is Christianity. That is what differentiates the religion of the Bible from all others. A man is a Christian in so far as he knows Jesus Christ."

The answer was an echo from Christ's own prayer at the Communion table: "This is the life eternal, that they know thee, the only true God, and him whom thou hast sent."

192. The Best Friend. One of the greatest writers of last century has told of a forsaken wife, dying, poor, heart-broken, lonely, and unloved. She has no one with her but her little son, whom she has taught to pray. When the end came very close, there fell a strange clearness into her soul, which calmed every fear and hushed the voice of every passion, and she lay for a season as if entranced. Then she spoke to her child, and charged him all his life to say every morning and every night the prayer and hymn he had just been saying. "They are all I have to leave you; but if you only believe them, you will never be without comfort, no matter what happens to you." The hymn was:

"One there is above all others
Well deserves the name of Friend;
His is love beyond a brother's
Costly, free, and knows no end."

In the Lord's Supper we have a reminder of our best Friend, the Lord Jesus Christ.—H.

193. Live in Christ's Presence. Christ is with us always. It is not

holiness, but it is Jesus the holy one. It is not meekness, it is Jesus the meek one. It is not purity, it is Jesus the pure one. Jesus, Jesus, Jesus! not it, not an experience, not emotion, not faith, but Jesus.

You have been worrying about your faith. Give it up! Do not think about your faith; think about Jesus, and you will have faith without knowing it. You have been worrying about your feeling. It does not matter, it goes up and down with the barometer. Have done with it, and live in the presence of Jesus.—MEYER.

194. Christ Our Friend. How truly Charles Kingsley's word-picture of "a friend" describes Christ. "One human soul whom we can trust utterly; who knows the best and worst of us, and who loves us in spite of all our faults; who will speak the honest truth to us while the world flatters us to our face, and laughs at us behind our back; who will give us counsel and reproof in the day of prosperity and self-conceit; but who will comfort and encourage us in the day of difficulty and sorrow; when the world leaves us to fight our battle as we can."

It is this Friend, our Saviour, we remember and think of as we sit at the Lord's Table.—H.

195. Communion with Christ. I have seen a heavy piece of solid iron hanging on another not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious lifestream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely; but if the circle be broken the dependent spirit instantly drops off.

If we would have the peace of God and the hope of glory, we must, by prayer and meditation, and the Communion of the Holy Table, keep in living contact with Christ. And there is power as well as comfort in this contact. By it we can draw others to the Saviour.—H.

196. What We Know in the Heart. One night, when Dr. John G. Paton was writing late, he heard a knock at the door. He called out, "Who's there?" A voice softly answered, "Missi, it is Lamu." This was a woman who had been rejected from the Lord's Table, because of the sins of her former life. She said: "I cannot sleep; I cannot sleep; my soul is in pain. Am I to be shut out from Jesus? My heart is very bad; yet I know that it is my joy to try and please my Saviour." Mr. Paton tried to guide and console her, and she listened very eagerly. Then she said, "Missi, you and the elders may think it right to keep me back from the Lord's Table; but I know in my heart that Jesus has received me; and if I were dying now Jesus would take me to glory." Her look and manner thrilled the missionary. He felt that, if Christ were in his place, he would not turn the poor woman away, and a few days later he received her with nine others at the Lord's Table.

197. The Cup of Salvation. The Psalmist recalls the time when Jehovah mercifully delivered him from death. How shall he repay the kindness? There is but one way. He will take the cup of salvation and publicly acknowledge Jehovah as his helper. The "cup of salvation" formed part of the sacrificial meal connected with the thank-offering. The Lord's Supper is a feast of joy. It brings sweet reminder of the Friend that sticketh closer than a brother; a love that is stronger than

death; of a salvation unspeakably glorious, for which the only return believers can make is to accept it with humble gratitude, and acknowledge before the world that Jesus has sole right to their love and fealty.—*Cut Gems.*

198. Light from the Cross. In the Palace of Justice at Rome they take you sometimes into a chamber with strangely painted frescoes on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective. It is all a bewildering maze of confusion.

But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony; the perspective is perfect, the picture flashes out upon you instinct with meaning in every line and panel. You can see at that point, and that point only, the design of the artist that painted it. I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become light and harmony, the mystery is solved; the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross art, science, literature, history become at once to me divine, glorious and blessed things. And so I claim for my Lord his rightful dominion over all the works of his hands. We will gather all the beauties of art, all the treasures of music, all that is bright and best in this world, and we will lay it down at his feet; for "worthy is the Lamb that was slain to receive might and majesty, and riches and power, and honor and glory."—Rev. Henry Fletcher.

199. Reconciliation Before the Sacrament. George IV desired the sacrament and sent for the Bishop of Winchester to administer it. He became angry with the messenger he sent, because of what he considered unnecessary delay. He reprimanded the servant, discharged him, and immediately requested the bishop to proceed. This the bishop refused while any anger remained in the king's mind toward any fellow-creature. The king, recollecting himself, said, "My lord, you are right." He then sent for the offending servant, became reconciled to him and restored him to his place, after which the sacrament was duly administered.

200. Spirit and Substance of Communion. I heard a Christian Jew say, detailing the present Jewish method of keeping the Passover, that always, through the centuries back and now, on every paschal table there have been, and are, set a plate and a cup for the coming One. And that Jesus broke the bread into this plate, and took the cup waiting for the coming One, and so declared himself the coming One, as he gave bread from the plate for the coming One, and wine from the cup for the coming One, to his disciples. I think this wonderfully beautiful and significant. Christ is the long promised coming One. He has come. Also, this Christian Jew said the bread and the wine were symbolic and memorial. Yonder hangs a photograph of your friend. "There is my friend," you say. You say it truly, but you mean that picture simply represents your friend. So the broken bread and the poured wine are symbols of, represent, the atoning Christ. Do not wait upon and hang your thought about the symbols. Press beyond them to the Christ they represent. Yield yourself in faith and love to him, not to them, when in obedience to his command you eat the bread and drink the wine in remembrance of him.—*Sunday School Times.*

201. Preparation for the Lord's Supper. Customs vary in different congregations but it is generally the

case that some public services are maintained during the week preceding the Lord's Supper. These are great aids to private piety and to the culture of brotherly affection. Forsake them not, "as the manner of some is." In your attendance upon them, seek to derive the blessings promised to the faithful use of ordinances.—J. W. A.

202. God's Seeking Love. An evangelist in Ireland went to visit a dying boy. He found him in a wretched hovel. "My poor boy," he said, "you are very ill; I fear you suffer a great deal." The lad replied, "Yes, I have a bad cough; it takes my breath and hurts me." "How did you catch it?" "Ah! it was one of the sheep strayed. Snow was on the ground, and the wind pierced me through and through. It was morning before I found the sheep and brought it home, and being kept out the whole night I took cold; but I don't mind so long as the sheep is saved." The Father sent the Son to seek you. Gladly he went, though it cost his life. Won't you accept him who made this great sacrifice? The Lord's Supper reminds us of God's seeking love in Christ. We were saved by him.

203. The Infinite Atonement. You see the Thames as it goes sluggishly down to the arches, carrying with it endless impurity and corruption. You watch the inky stream as it pours along day and night, and you think it will pollute the world. But you have just been down to the seashore, and you have looked on the great deep, and it has not left a stain on the Atlantic. No, it has been running down a good many years, and carried a world of impurity with it, but when you go to the Atlantic there is not a speck on it. As to the ocean, it knows nothing about it. It is full of majestic music. So the smoke of London goes up; and it has been going up for a thousand years. One would have thought that it would have spoiled the scenery by now; but you get a look at it sometimes. There is the great blue sky which has swallowed up the smoke and gloom of a thousand years, and its azure splendor is unspoiled. It is wonderful how the ocean has kept its purity, and how the sky has taken the breath of the millions and the smoke of the furnaces, and yet it is as pure as the day God made it. It is beautiful to think that these are only images of God's great pity for the race.—*Christian Uplook.*

204. The Lord's Supper Typical. When the miner in the American prairie sinks a shaft to strike the coal formation, he finds, far below, the images of beautiful plants, lying like lacework spread out upon the tables of ebony; images of ferns, and leaves, and flowers, which, millions of years ago, perhaps ceased, from some change of climate, to open in the cold springtime, and hence to fall into autumn. There these pictures lie, telling us where was the summer-time, where the drifting snows fell. Yet as these dimly shadow forth more perfect adaptations in nature and nature's growth, so do these humble memorials, the bread and wine, shadow forth dimly—the bread of which if a man eat he will never hunger, and the wine which we shall drink new in the kingdom.

205. The Real Presence. Rev. Dr. Cumming, of London, says that in the Highlands of Scotland he once met a lady of noble birth, who asked him if he believed in the "real presence." "Certainly I do," he said. "I am very glad," she replied, "but you are the first Protestant clergyman I ever met with who did." "We attach different meanings to the same words," said Dr. Cumming. "I believe in the real presence of our Lord wherever two or three are gathered together in his name. I cannot believe as you do about the real presence, when I consider the words 'In remembrance of me.' Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity."

206. The Help of Simple Views. The Lord's Supper has sometimes been called an "epitome of the Gospel." In a certain sense this is just; for the doctrine which it sets forth is the central truth of the gracious system in which all truths harmonize and toward which all lines converge. But this expression may mislead and embarrass by causing the inexperienced soul to attempt a comprehensive view of all the various truths which are in any way involved in this ordinance. It is a law of the human mind that it cannot be fully occupied with more than one object at the same time. It is equally true that this object in order to affect the feelings must be held for some time before the thoughts. Hence the wisdom of concentrating your contemplations, as much as possible, upon the grand peculiar truth held forth in the sacrament, and on that principal duty to which you are called, namely, the remembrance of Christ, and the showing forth his death. Other subordinate truths will best range themselves under this.—J. W. A.

207. Love Feasts. One of the primitive customs of the Christian church, the love feast, played a large part for centuries, but now has to a great extent disappeared.

It was called the agape, which is the Greek word for "love." Its fundamental idea was twofold, to emphasize the brotherly bond which united all members of the church, rich and poor, wise and ignorant, high and low; and, in the second place, to afford an opportunity for rendering substantial aid to all members of the church who were in need.

At first these love feasts were held just before the celebration of the Lord's Supper, since it was "after supper" that our Lord instituted that sacrament. Afterwards, because of disorders which arose in connection with the love feast—drunkenness and other debaucheries such as Paul rebuked in 1 Cor. 11:20-34—the love feast was held after the Lord's Supper. Next, it was separated from the Lord's Supper altogether. Next, it was driven from the churches and required to be celebrated, if at all, in private houses. Finally, it was so severely criticized, and gave occasion to so much misunderstanding and false statements on the part of non-Christians, that it was wholly abolished. This, however, did not happen for seven or eight centuries.

In modern times the practice of the love feast survives among the Moravians and other bodies of Christians which adhere strictly to ancient customs. Wesley also brought it into common use among the Methodists. In fact, the church suppers which are held from time to time for various reasons in the churches of almost all denominations have much in common with the love feasts of the primitive Christians.

208. What the Lord Gives Us. In the Holy Communion the Lord gives us not silver and gold, not earthly crowns and scepters, nor anything that the world holds in high esteem, but he gives himself to us, with all his worthiness; with his whole heaven; with his full salvation. There is an intimate communion between Christ and the believer; here my soul is united with his soul; my body with his body; my blood with his blood; my heart with his heart; my weakness, my poverty, mine infirmities are absorbed in his divinity, glory and holiness. Christ is mine and I am his. Praise, honor and glory be to God, who hath loved us and the Lamb that hath redeemed us with his blood.—P. A.

209. "Drink Ye All of This." Why did the Lord put the word "all" into the Sacrament? No doubt he foresaw the perversion of the Holy Communion by those who withhold the cup from the laity, and administer to them only the bread, against his express command in the words of the institution. We Protestants therefore emphasize the word "all." The cup of blessing which we bless was not designed for priests only, but for all

Christians without distinction. Ministers and laymen, male and female, we all have an equal interest in Christ's salvation, and have an equal right to the whole sacrament in both of its elements. Therefore the Saviour says, "Drink ye all of this cup." His blood was shed for us all.

210. Pitiful Toward the Penitent. In the Doré Gallery in London there is a picture, the foreground of which consists of a group of people of every condition, all turning beseeching looks upon a far-away figure. It is the Christ, wearing robes of dazzling whiteness, bearing a cross, with a hand uplifted beckoning to these weary, broken-hearted ones to come to him. That is the Christ that draws all men unto himself. A Christ who is only a heavenly teacher, a faultless pattern, a strong friend, is not what this sorrowing, sinning world needs most of all. It needs one who is pitiful toward the penitent, who has power to forgive, who can restore ruined lives.—*Westminster Teacher.*

211. Christ Present in His Supper. There is perhaps no one thought more suited to prepare and compose the mind than this, that the Lord Jesus is present at his own table. Make the endeavor to apprehend this as a reality. Look towards him as the one object, with the assurance that he is just as tender, compassionate, and forgiving, as when he was on earth, and that he is the most accessible being in the universe. Rejoice that he knows all things, and looks to the very bottom of your heart. Confide to him your deepest sense of unworthiness and of your unfitness for this privilege, and flee to his righteousness in this solemn moment as fully covering all your sins. Guard against the supposition that your acceptance is dependent on frames of joy or even comfort at his table. Go out of yourself and place your whole heart in his hands. If your thoughts wander or become confused, if you find yourself suddenly cold and impenetrable, or even bereft of all right feelings, avoid struggles of mind to repair the evil, but gently bring back your thoughts to the all-gracious and present Jesus, who sees and pities your infirmities.—J. W. A.

212. The Communion Service a Pause in Our Haste. A busy woman entered her room hastily as twilight shadows were falling, went directly to her desk, turned on the gas, and began to write. Page after page she wrote, five minutes she worked, ten, half an hour. The solitude became oppressive. She wheeled her chair around, and, with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend, lying on the lounge by her side.

"Why, I didn't know you were here!" she cried. "Why didn't you speak to me?"

"Because you were so busy. You didn't speak to me."

So with Jesus. He is here all the time.

213. The Communion Service Bringing New Strength. Sheridan comforted his defeated army in the Shenandoah by adding the strength of his presence. The extra locomotive comforts the stalled train by adding its strength. God is the God of all comfort, because he is the God of all strength; he comforts us by sharing his life with us. The Holy Spirit is Comforter because he ministers God to men. He is not a sleeping potion to lull to inactivity, but heavenly ozone to quicken spiritual circulation, to renew the blood of the soul, to arouse and stimulate.—Rev. O. P. Gifford, D.D.

214. Live Christ Out in the World. There is a fresh-water fountain near the mouth of the Columbia River where there is a large rise and fall of the tide. Twice a day the salt tide rises above that beautiful fountain and covers it over, but there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths, it sends out its pure waters fresh and

clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even in the midst of the salt tides of politics or business.

Let us go out from the Lord's Table to live Christ better, more influentially, out in the world.—H.

215. The Heart Need of Communion. A German professor who had spent many years in compiling the arguments of skepticism was suddently converted. In reply to the question, "What led you to change your mind so quickly?" he stated that in all his thoughts on religious subjects he had never before consulted the want of his own heart for the assurance of divine grace and communion, and that from the moment when he looked at the matter from that standpoint he could have no doubt that Jesus Christ was the Son of God.

And the Christian needs constant renewal of grace and communion with God. One important means to this end is the regular observance of the sacrament of the Lord's Supper.—H.

216. Courage After Communing. "Be strong in the Lord, and in the power of his might." "Acquit yourselves like men." Such injunctions are not obsolete. You are about to mingle with fellow-creatures, some of whom are at enmity with God. Reject with disdain the meanness of being ashamed of the faith. In every proper and humble way let it be seen that you are a follower of Christ. Silence will sometimes be a duty, but "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." Take care not to be talked out of your convictions, and arm yourself with a constant faith in your ever-present Redeemer.—J. W. A.

217. The Betrayal and Denial. Now, we must look together at the scenes in the garden and the courtyard in Jerusalem. Familiar and sad enough they are. A false friend and a group of weak friends, and one calm, poised, lonely Man. After his agony of spirit he is equal to the emergency. Here come the rough temple police with torches and staves. And among them Judas with his mocking greeting and traitorous kiss. The Greek says, "kissed him effusively!" With lips, calling him Master, and with lips saluting him with love, but with heart full of malice and greed. Shocking to us all, and we trust that few in the church share such guilt. Jesus rebukes the officials and taunts them with their cowardice when he taught publicly in the temple.

And the disciples all left him and fled! The Man of Sorrows was forsaken in his hour of need by every one of those for whom he had done so much. We ask ourselves guiltily if we have not done likewise when his cause has been hard bestead in our day. After the silent march through the night to the city, we get the picture of Peter, standing in the firelight, directly and repeatedly denying Christ. Yes, with oaths and cursing repudiating any relationship to him whom he first of all men had deliberately hailed as the Son of God! Poor Peter, "overtaken in a fault!" Let those without sin among us cast the first stone of reproach.

218. Joining Jesus Christ. Remember that in joining the church you are not joining any man or any set of men; you are joining Jesus Christ. It is his church, dominated by his Spirit. In joining it you show your loyalty to him, and not to his unworthy followers.

219. Communion of Soldiers. "One evening after passing from a cheerless hut to visit another place, a couple of men of the Black Watch came round the corner. They touched their bonnets and said, "We are going to the front to-night, sir, and we thought we'd like to have the Sacrament before we go. Can you give it to us?' 'How many?' I asked. 'About sixteen,' was the reply. I said, 'At six o'clock in the shed next to

this one, be present with your friends.' Off went the two with a deepened light in their faces, while I prepared the place that was to be to some of them truly the room of the Last Supper. A tablecloth borrowed from the mess and a little wine from the same source helped for our preparations. The men began to gather, and at six o'clock, one hundred and twenty men sat down at the communion. The Twenty-third Psalm was sung, 'Yea, though I walk in death's dark vale, Yet will I fear none ill, For Thou art with me.'

"What a power was in it. What a spell of wonder, of comforting and uplifting in this land of war! They sang it tenderly and softly, the tears were on their cheeks as they sang the old Psalm, very precious in the homeland, and very precious here, and it is a soul-shaking thing to see a strong man in tears.

"Only a night or two later we had another link with higher things. It was in a tent where the Y. M. C. A. was busy selling tea and coffee. A fine lad from Cheshire said, 'Give us communion that we may remember when we go, that high ideals call us.' Instantly I said, 'Yes.' At the appointed hour three hundred men had the Sacrament administered to them, whose faces to-morrow would be set towards the battle. I shall never forget the solemn occasion. These were the children of sacrifice. The light of God was on their faces. To-day the dust of Belgium and France may be mingling with their dust. But the grass will grow along the field of conflict, and new hopes will spring in the ruined land of Belgium, where these are sleeping."—CHAPLAIN LACKLAN MACLEAN WATT.

220. Zoe's Communion. The venerable Dr. Anderson, pastor of the Park Congregational Church, had spoken with unusual spiritual fervor that Sunday morning. When he finished speaking, an impressive hush brooded over the congregation. Radiant faces indicated the ecstatic joy experienced by many of the worshipers. With solemn dignity the minister stepped down from the pulpit to the communion table; the gray-haired deacons came forward and took up their stations facing the congregation.

There was a moment of breathless, expectant silence followed by the invitation to commune given by Dr. Anderson in a rich, mellow voice which inspired a deep desire to participate in the sacred ceremony.

"We invite all who love the Lord Jesus Christ and are living in peace with their neighbors to take the supper of the Lord," he concluded.

Mrs. Frazier was aroused from the ecstasy that infolded her by the touch of a little hand on her arm. She gave a little start of surprise, for she had forgotten the presence of her little girl there by her side. She looked down inquiringly into the pleading, upturned face of Zoe.

"Please, may I take the communion? I do love the Lord Jesus, and I am living in peace with my neighbors," pleaded the child in a subdued whisper.

Mrs. Frazier was a devout woman and a devoted mother: she would not withhold any good thing from the little girl she so dearly loved. But that a little girl of seven could possibly understand the meaning of the holy communion never had entered Mrs. Frazier's mind. She had prayed daily that the Lord would touch the heart of her child and lead her to a saving knowledge of himself; but the time had not come for the Lord to answer her prayer; she expected the answer some time in the future, not now.

The deacons were walking down the aisles. Again Zoe presented her request in an earnest whisper. Deacon Jones was at their pew now; Mrs. Frazier shook her head, turned, and took the bread, and bowed her head in prayer. She did not see the blue eyes swimming in tears. Deacon Jones saw a little hand move as by an uncontrollable impulse toward the silver tray. He quickly removed it before she could touch the sacred sacrament. Neither mother nor deacon realized the shock they had given the sensitive soul of a little child.

Mrs. Frazier was a devout woman;

it was her custom to retire to her room with her Bible for a quiet hour of prayer and meditation on Sunday afternoon. That afternoon, as soon as she went to her room, Zoe slipped out to the garden where the Concord grapes were turning purple in the kisses of the autumn sun. Selecting a half-dozen of the ripest grapes she could find, she went up to her own room. She removed the bowl and pitcher from the wash-stand, and spread a clean white cover on the stand. Then she squeezed a spoonful of the blood-red juice of the grapes into a tiny gold-rimmed glass that had been given her for a birthday present. Next she placed a square cracker on a hand-painted china dish. She knelt down before the wash-stand that had been transformed by sincere devotion into a communion table on which were placed the sacred emblems of our Saviour's sufferings, and offered a simple, earnest prayer.

"Dear Jesus, I love you, and I am living in peace with everybody. I intend to do this as long as I live. Please bless me, and keep me from making any mistake; for Jesus' sake. Amen."

Still kneeling, she reached up a trembling hand, and broke off a corner of the cracker and put it into her mouth. She bowed her head in silence for some time; then she took the glass, and drank from the gold-rimmed chalice the pure blood of the grape which was to her the blood of her Lord.

Presently she arose from her knees, washed the glass and the china dish, and put them away. Next she folded neatly the cloth that had served to cover the wash-stand altar. This done, she went down-stairs, her mind possessed by a perfect peace.

Years passed, and Zoe Frazier became one of the world's noted Christian women. A few years since she passed through the pearly gates to meet her Saviour face to face, leaving a nation mourning her loss to earth. Not until then did the gray-haired mother learn from Zoe's sister the story of that wonderful communion in the little garret room in the old family home. Do you wonder that tears trickled down the mother's cheeks as she said, "I didn't know that the Lord Jesus could come so close to the heart of a child."—Rev. Frank Hampton Fox, D.D.

221. Consecrated to Continue. In the South Sea Islands there grows a tree with wide-spreading branches and far-extending roots. It has luxuriant foliage, the leaves often being used for thatching houses. One might think that this excellent shade tree would be stronger than its neighbor, the slim palm. But the sago-palm, which makes a marvelous shade tree, is short lived. It bears no fruit until it has grown for about fourteen years; then it bears its one crop of ivory nuts, after which it fades and dies. Such brilliant promise, but alas, only one harvest.

One cannot understand why such a beautiful tree should bear but one crop of fruit, and yet it is not more strange than it is for a well-developed Christian to rest content with but one harvest for the Master.

We are saved to serve. It is Christ's will that each follower of his should have an abundant harvest year after year. Yet how many there are who fail after one effort.

In this Communion service let us reconsecrate ourselves to the cause of Christ, to continue ever to try to do his whole will.

222. Christ is Loved. How well this ordinance is adapted to us. Suppose the early Christians had taken up a collection and, on the Mount of Olives or on the banks of the Jordan, had erected a monument of marble or of granite, bearing the inscription: "Sacred to the memory of Jesus of Nazareth." It might have not crumbled through all these centuries, but such a monument could not have subserved the purposes of this institution. Such a monument would have said Jesus was loved by the early Christians; not that he is loved now

by us. It is said that every steamboat passing down the Potomac pauses opposite the tomb of Washington and the bell tolls slowly and solemnly as if Washington had died but yesterday. This says that Washington is loved and not merely was loved. So in this ordinance we commemorate the death of Christ and at each communion show to the world that the Redeemer is loved.

223. Remembering Jesus. Of all the good things that were intended to be wisely used, few have been more abused than the Lord's Supper. The simplest of all services, it has been transformed by superstition into a pompous and intricate ceremony. The fungus growth has entirely enveloped and obscured the original ordinance. Instead of the sweet, simple memorial service has grown up the sacrifice of the Mass, in which by a special miracle a bit of bread is transmuted into the veritable body of our Lord—the partaking of which ensures the pardon of sins and a reception into God's favor. When I have witnessed in some foreign cathedrals this gaudy ceremonial with its accompaniments of organ and orchestra I have wondered what Peter and John would have thought of it if they could mingle with the gazing multitude. "Do this," said the Master when he brake the bread and poured out the fruit of the vine; and whatever is added to "this" cometh of superstition and error.—Rev. T. L. Cuyler, D.D.

224. The Upper Room. "It was the first cathedral of the Christian Church. There was no altar, no choir, no nave, no crucifix. It was without Gothic arches and steepled splendor. There were just the four bare walls of a common room, but there never was built a house that held more of God than that plain room. It was the room where the Holy Supper was instituted."

The upper room is at the center of the program. Communion with Christ is the heart of the Christian life. It is the source of true spiritual service. The Sacrament of the Lord's Supper is the Holy of Holies in the temple of Christian worship. There the voices of the world are hushed. There the veil of flesh seems less obscuring. We are nearer the heart of God. His whisper and his touch become more real. His love envelops us. With the symbols of redeeming grace at our lips, our Saviour seems nearer than our fellow-worshipers, and by his presence renews our spirits. The fountains of our love and faith are refreshed. The dew of penitence is in our eyes. We are sorry that we have ever displeased our Lord. Then he speaks to us of forgiveness, and with revived desire for holiness and a new consecration to service, we rise from the table rejoicing.

Part VII: QUOTABLE COMMUNION POETRY

QUOTABLE COMMUNION POETRY

HEART-RESTED

Lord, my heart is rested, strengthened,
By this quiet hour with thee;
In the sunshine of thy presence
Earthly gloom and shadows flee.

Here thy peace, like music stealing,
Stills all discord, tumult, strife;
Fills the heart with tender yearnings
For a nobler, sweeter life.

—G. F. Rosche.

COMMUNION A DELIGHT

O the pure delight of a single hour
That before thy throne I spend,
When I kneel in prayer, and with thee, my God,
I commune as friend with friend.

—Fanny Crosby.

BREAD OF THE WORLD

Bread of the world, in mercy broken!
Wine of the soul, in mercy shed!
By whom the words of life were spoken,
And in whose death our sins are dead.
Look on the hearts by sorrow broken;
Look on the tears by sinners shed;
And be thy feast to us the token,
That by thy grace our souls are fed.

—Bishop Heber.

HE WENT BEFORE

Christ's heart was wrung for me, if mine is sore;
And if my feet are weary, his have bled;
He had no place wherein to lay his head;
If I am burdened, he was burdened more.

The cup I drink, he drank of long before;
He felt the unuttered anguish which I dread;
He hungered who the hungry thousands fed,
And thirsted who the world's refreshment bore.
—C. G. Rossetti.

THE CHAMBER OF PEACE

"And they laid the pilgrim in an upper chamber whose windows looked toward the rising of the sun, and the name of that chamber was Peace."—John Bunyan.

That little room where weary ones may rest
Above all other rooms it is the best,
Here strife of tongues and noise and tumult cease,
They rest in quiet—they who rest in Peace.

From out the eastern windows broad and fair,
They rise and breathe the fragrant morning air
There surcease of trouble when the sun
Begins once more his daily race to run.

Above they see the fleecy clouds that pass,
Below, the dewdrops sparkling in the grass,
No anger vexes, all their troubles cease,
They rest in quiet—they who rest in Peace.

So may I live in this wild world of care
That I may have of Peace a little share,
For surely he of all men is most blest
Who in that little room lies down to rest.
—S. L. Frey.

ALONE WITH GOD

Alone with God—
That he may counsel give,
With strength divine to live
Above each ill and care,
To overcome each snare,
As Guide and Friend.

Alone with God—
To ask that he will come
And make my heart his home,
My life to enter in,
Its aims for good to win,
A Saviour, Friend.

Alone with God—
That I my joys may tell,
And gratitude as well,
For all his gifts to me
And loving-kindness free,
My Maker, Friend.

—R. H. Lyon.

COMMUNION ATTITUDE

"Sweet the moments, rich in blessing,
Which before the Cross we spend;
Life and health and peace possessing
From the sinner's dying Friend."

THE SPREAD TABLE

The Powers of Ill with fury rage,
And Life's assembled hosts engage
With every cunning equipage.
The Beasts Without crouch at the spring,
With fell intent and menacing,
The Grace of Life to rend and wring.
The Beasts Within lie coiled about
The will and heart, and swiftly out
When Faith and Hope fall on misdoubt.
But lo! within their sight
A table fair is spread,
A table fair and white,
With Wine and Broken Bread—
With Red, Red Wine and Broken Bread,
All amply plenished.
And at its head
In torn white gown,
With blood-sweat in his matted hair
Beneath the twisted crown,
The Lord Christ kneels in his despair,
Bowed in an agony of prayer,
His face sunk in his wounded hands,
And waits. . . . And there—
His table waiting stands.

—John Oxenham.

THE HEART-WARMING SACRAMENT

We cannot lose the marvelous, heart-warming experience of the Sacrament, when the soul is in accord with the Lord. We will scent his presence, hear his voice, feel his power. The soul will register the fact and the old miracle of fellowship will be repeated in us. With Whittier it will confess

"That it was well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone."

A COMMUNION CONSCIOUSNESS

"Close-present God! to me
It seems to me I could not have a wish
That was not shared by Thee;
It seems I cannot be afraid
To speak my longings out,
So tenderly Thy gathering love
Enfolds me round about."

COMMUNION

The feast is spread, the Master bids you come,
For all is ready, and he waits to bless;
How mild and tenderly, he calls to some
Who still delay, abiding with the press,
Who will not heed the Saviour's pleading tone,
Of him who saves, and who can save alone.

Obedient to thy call, our Master dear,
We at thy loving table humbly bow;
Prepare us for the feast of love, and cheer
Our trusting souls, while resting in thee now
For grace and strength, to walk the pathway bright
That leads to "Life Eternal," and the light.

For in the great beyond, New Eden fair,
Will have its place in the Divine command;
And ransomed souls, all free from sin and care,
Will in the glory of their Master stand,
And praise "Redeeming Love," while ages roll,
And all rejoice in the divine control.

—ANDREW MCCLINTOCK.

COMMUNION

"In memory of the Saviour's love,
We keep the sacred feast,
Where every humble, contrite heart
Is made a welcome guest.

"By faith we take the Bread of Life,
With which our souls are fed;
And cup, in token of His blood
That was for sinners shed.

"Under His banners thus we sing
The wonders of his love,
And thus anticipate by faith
The heavenly feast above."

THE SACRAMENTAL HYMN

"And when they had sung a hymn, they went out unto the Mount of Olives."

Oh, to have heard that hymn
Float through that chamber dim,
Float through that "upper room,"
Hushed in the twilight gloom!
Up the dark, starry skies
Rolled the deep harmonies;
Angels who heard the strain
How ran the high refrain?

How rose the holy song?
Triumphant, clear, and strong,
As a glad bird uplift
Over the wild sea drift?
Or was its liquid flow
Reluctant, sad, and slow,
Presage and prophecy
Of the lone Gethsemane?

Was it a lofty Psalm,
Foretelling crown and palm?
Soared it to heights of prayer
On the still, vibrant air?
When the last feast was spread,
And the last words were said,
Sang the Lord Christ the hymn
In the old chamber dim?

—J. C. R. D.

THE LARGE UPPER ROOM

"And he will himself show you a large upper room furnished and ready. . . . And when it was evening he cometh with the twelve." Matt. 26: 15, 17.

They sat within the "upper room"
At evening dim.
He spoke of his impending doom;
And then, as fell the gathering gloom,
They sung a hymn.

I wish I could have heard that song.
'Twas sweet I know;
For loving John could sing out strong,
And Peter's bass would roll along
So rich and low.

Voice after voice took up the strain
As it arose;
The sweetness of that grand refrain
Excluded thoughts of loss or pain
And cruel foes.

But purer, sweeter, than the rest
His voice was heard.
And angels in the regions blest,
With hands on throbbing harp-strings pressed,
Drank in every word.

And then Gethsemane and prayer:
'Thy will be done';
Alone to grieve and suffer there,
Alone, but for the angels' care
Of the Father's Son.

—John H. Shray.

CLING TO THE CRUCIFIED

"Cling to the Crucified!
His death is life to thee;
Life for eternity.
His pains thy pardon seal;
His pains thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease.
His blood is all to thee,
It purges thee from sin;
It sets thy spirit free,
It keeps thy conscience clean.
Cling to the Crucified!

"Cling to the Crucified!
His is a heart of love,
Full as the hearts above;
Its depths of sympathy
Are all awake for thee;
His countenance is light,
Even in the darkest night.
That love shall never change,
That light shall ne'er grow dim;
Charge thou thy faithless heart
To find its all in him.
Cling to the Crucified!"

COMMUNION THOUGHTS

"Lord of our highest love,
Let now thy peace be given;
Fix all our thoughts on things above,
Our hearts on thee in heaven.

"And when the loaf we break,
Thine own rich blessing give;
May all, with loving hearts, partake,
And all new strength receive.

"Dear Lord, what memories crowd
Around the sacred cup:
The upper room—Gethsemane—
Thy foes—Thy lifting up!

"O scenes of suffering love,
Enough our souls to win;
Enough to melt our hearts, and prove
The antidote of sin!"

17,989

THE END

DATE DUE

265.3
H19

BV 825 .H35 1928

Holy communion cyclopedia

BONEBRAKE SEMINARY LIBRARY

United Theological Seminary Library
MAIN BV825.H35 1928
Holy communion cyclopedia
3 0645 0005 3767 6